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LOVE THAT TREE!

IT WAS NEARLY MIDNIGHT when I was jarred awake by a loud crash. I ran to the window to see that a car had climbed the curb and smashed into a tree in a neighboring yard. Already my pajamaed neighbors were rushing to the scene.

Someone called the police and an ambulance. The driver of the car, a young nurse who had fallen asleep at the wheel, was crying with pain. Thoughtful neighbors gave her a sedative; one bathed her forehead with a damp cloth. As the ambulance finally wailed off down the street with the injured girl and the police pulled away in their patrol car, the sleepy-eyed ones began drifting back to their homes.

BUT THEN ANOTHER drama began. Our city has almost no trees. Trees have been planted carefully, fed, pruned, and braced against the wind. No tree in the block had received more loving care than the one into which the drowsy nurse had smashed.

As the wrecker pulled the car away from the tree, it was evident that the tree was damaged. The impact had knocked it te or fifteen degrees into the wind. The bar on one side was stripped off. Long splinte stuck out where the car had struck.

Sizing up the problem, the homeowne asked the driver of the wrecker to try pul ing the tree back to its original positio He carefully wrapped the tree and fastene the chain. The truck growled forward a inch at a time. Each time the tree move a padded prop was wedged in place to ho the little that had been gained. When th wrecker could pull the tree up no furthe the homeowner began trimming away th shattered bark and smoothing down th long splinters.

NEXT MORNING my neighbor was appli ing a special protective paint to the scarre sections of the tree and taping some of th not-too-badly-shattered bark back in plac

All for the sake of a tree. And I wo dered, who would go to such pains for scarred and battered soul?

—PHILIP L. WAHLBERG

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Racists battle school integration

As crickets chirped the end of summer, more than 40 million boys and girls trooped back to U.S. schools and colleges. In more classrooms than ever before, Negro and white children were seated side by side. In West Virginia, State School Superintendent W. W. Trent estimated that 75 per cent of the state's Negro children were attending integrated schools. About 12 per cent of the 2.5 million Negro children in 17 southern states were reported now living in integrated school districts.

Tennessee provided the first dangerous clash between segregationist mobs and police officials. When twelve Negroes enrolled in the previously all-white high school at Clinton, crowds gathered outside the school to threaten the Negroes and school officials with bodily harm. When local police could not preserve order, National Guardsmen were called into the community.

Under protection, Negro students continued to attend classes. About half the school's 806 students stayed out of school, either in protest or simply because the excitement provided a good excuse for playing hookey. Outside agitators were blamed for starting the trouble. One Washington, D. C., segregationist got a year's jail term for contempt of court after conducting an anti-integration rally in defiance of a court order.

Last week residents established a vigilante committee to aid police in keeping order after the guardsmen are withdrawn.

Rioting erupts elsewhere

In eight states of the deep South, reopening of school was uneventful as no effort was made to integrate classes. It was in the fringe areas that a dozen communities attracted nation-wide notoriety.

Oliver Springs, Tennessee; White Stone, Virginia; and Sturgis, Kentucky, were among villages that broke into the news because of anti-Negro riots. In each case the pattern was similar. When Negroes tried to enroll in the schools, crowds gathered and were exhorted by local leaders or by imported agitators. Negroes and their supporters were threatened with violence until order was restored. In most cases the schools were temporarily closed or the Negroes withdrew.

In Mansfield, Texas, a young Episcopal minister from nearby Fort Worth was booed and threatened when he tried to address a crowd that had prevented Negroes from attending the local high school. Texas Rangers escorted him to safety.

Churchmen seek peaceful solution

Church groups in and out of the South continued to plead for an end to anti-integration disorders. The Knoxville, Tennessee, Ministerial Association urged prayers that "peace and good will" be restored to Oliver Springs and Clinton, asked Gov. Frank Clement to take prompt action to restore order.

The Evangelical and Reformed Church, meeting at Lancaster, Pennsylvania, unanimously assailed efforts to evade the Supreme Court ruling decreeing racial integration in public schools. Racial discrimination is contrary "to the knowledge of the right God has given us" and churches should set an example by achieving integration in "worship and service," the resolution said.

FIRST GIRL AT SOUTHERN

Miss Barbara Ritchie of Columbia, S. C., takes pen from Dr. John L. Yost, president of Southern Seminary, to enroll as first co-ed in Lutheran institution's 125-year history. She'll study for master's degree in religious education.

Protestant, Roman Catholic and Jewish clergymen in Rahway, New Jersey, focused their attention on a local problem and issued a joint appeal to home owners not to sell their property because of rumors that Negroes were moving into the neighborhood. Tensions and fears are "encouraged by a few who want to make easy money," they said. "We are all brothers as children of God and fellow Americans. We should love, not fear, our brothers."

Segregationist hits at prelate

Leader of the fight for integrated schools in Louisiana had been Roman Catholic Archbishop Joseph F. Rummel. Plans to integrate all parochial schools in his New Orleans diocese were recently postponed for "at least a year" by the prelate after bitter opposition had developed among some lay people. Integration in parochial schools would be introduced gradually, one grade at a time, he promised.

The archbishop was using "Communist methods" to force Roman Catholic parents to accept integration of schools, the racist Citizens' Council of New Orleans charged last month. Dr. Emmet Irwin, council head, attacked the archbishop's plan as a "diabolical scheme."

The plan is based on "the well-known Communist theory of divide and conquer," Dr. Irwin said. "Archbishop Rummel seeks to condition the minds of Catholic parents in truly Communist fashion. He attempts to convince them that integration is inevitable and acceptable."

ULC income shows gain

Money reaching the United Lutheran Church treasury from the 32 ULC synods for the seven months ending Aug. 20 showed a 17 per cent gain over the same period of 1955, the ULC Executive Board heard at its Aug. 31 meeting at New York. Treasurer Edmund F. Wagner reported seven-month receipts of $3,461,117 compared to $2,939,651 last year.

Last year benevolence receipts were nearly $6 million and came within one percentage point of the quota. This year the ULC budget is $7,587,944—approximately 26 per cent higher than last year. If increased giving continues at the present level, the ULC total will reach a new peak of about $7 million but will still fall considerably short of the apportioned quota.

Lutheran World Action receipts were

also running slightly ahead of last year, Dr. Wagner reported. Seven-month total was $866,241. This represented an increase of $9,821 or 1.15 per cent. ULC share of the LWA goal for 1956 is $1,488,960.

Convention ratio to change

ULC convention at Toronto in 1954 decided that the maximum number of delegates to future conventions be 700. Larger conventions were said to be unwieldy, expensive, and would necessarily deny many delegates the right to speak.

Present ratio permits one clerical and one lay delegate for each ten pastoral charges. The increasing number of congregations in the ULC will bring 690 delegates to the Harrisburg convention this fall, an increase of 30 over the Toronto total. By 1958, the present ratio would produce a total of about 734 delegates, the Executive Board was told. This would be well above the desirable maximum.

Ratio for the 1958 convention, scheduled to be held at Dayton, Ohio, should be adjusted to entitle each constituent synod to one ministerial and one lay delegate for each eleven pastoral charges or major fraction thereof, the board decided. This would bring about 666 delegates to the convention, if growth in the number of congregations continues as expected.

Reformed Church approves merger

Meeting early this month for its tenth and final triennial session, the General Synod of the Evangelical and Reformed Church unanimously approved a proposed merger with the Congregational Christian Churches. The latter group had previously approved the union at an Omaha convention in June.

The E & R action paved the way for a joint meeting of the two bodies in Cleveland next June to draft a constitution for the new communion. To be called the United Church of Christ, it will have more than two million members, will rank 7th among U.S. Protestant denominations.

The merger decision climaxed 14 years of planning. "God is about to use us once again to demonstrate in our times that there is no disunity among churches which cannot be bridged," said Dr. James E. Wagner, E & R president, after the vote. The E & R Church was formed in 1934 by the merging of groups with German and Swiss antecedents. Congregationalists are an offshoot of the Anglican Church, dating their separate existence from Colonial days. In 1931 they had united with the Christian Church, of Methodist Episcopal background.

Some still object

Still opposing the merger was a small group of Congregational Christians who held that their body's decision violated the supremacy of the individual congregations. A meeting will be held on Oct. 25 at First Congregational Church, Wauwatosa, Wisconsin, by about one hundred churches which either oppose the union or are awaiting presentation of a constitution for the new church before taking a definite stand. The meeting has been called by the National Association of Congregational Christian Churches, formed last November in Detroit by merger opponents. There are 5,536 Congregational Christian churches in the U.S.

Except for the few dissidents, Congregational Christian Churches hail the merger as "a new pattern for going over and around the walls that now separate the world's Christians," Dr. Fred Hoskins told the E & R convention. Dr. Hoskins, leader of the General Council of the Congregational Christians, headed a delega-

POWDERED MILK from the United States is distributed to needy mother and child in village of Katpedia, India, by native relief worker. Milk was sent to India by Church World Service, relief agency of the National Council of Churches in the U.S.A.

tion of fifteen fraternal visitors to the Lancaster meeting.

ndia bars ULC missionary

Foreign missionaries were a relic of western colonialism and should be barred from India, an official committee of inquiry in Madya Pradesh province reported last July. Other Indian leaders rose to the defense of Christian missions, called them essential to India's continued development.

The Indian government has taken the stand that former missionaries are as a rule free to return to India after furloughs. Newcomers are welcome if they possess special skills in teaching, medicine, agriculture or other fields in addition to the evangelistic work.

Early this month four ULC missionaries were on their way to India. Dr. and Mrs. Robert Oberly were returning to the Andhra Church to resume work after furlough in the U.S. Mr. and Mrs. E. Edwin Nabert sailed for Madras to undertake business and hospital administration assignments.

The door slammed shut, however, for another ULC missionary. The Rev. Richard I. Preis, recent Hamma Divinity School graduate who had been called to teach English at Andhra Christian College, was denied a visa to enter the country by the Indian government.

Spanish police chase youth group

There are only 30,000 Protestants among Spain's 28 million population, but they get an unusual share of attention from the Spanish police. In recent months the small Protestant seminary at Madrid has been padlocked, Bibles and other books confiscated from a Madrid bookstore. Protestants have about 200 churches or chapels, but are not allowed to evangelize, advertise, or display any external signs on their buildings.

"We do not ask for equality. But we do ask for at least full toleration," pleaded Bishop Santos Molina of the Spanish Reformed Episcopal Church and three other Protestant clergymen in a recent petition to General Francisco Franco, Spain's dictator. The clergymen called attention especially to "difficulties placed in the way of a Protestant marriage" and to the fact that Protestant school teachers had to be approved by

local Roman Catholic priests.

Last month 30 delegates assembled for a five-day national youth conference at Alicante's First Baptist Church. A "welcome" sign greeted the delegates, meals were provided by church members, dormitories set up in a parish hall. Bible and leadership courses were planned.

On the second day of the conference, police entered the church with orders from the provincial governor that the conference end at once and that all delegates leave town within 24 hours, or the Alicante church would be closed. No reason was given for the action.

Students warned against "closed mind"

Too many Roman Catholics have a "closed-mind attitude," Bishop Bernard J. Sheil of Chicago told the National Newman Club convention at Chicago last month. Newman Clubs are composed of Roman Catholic students at non-Catholic schools and colleges.

The "closed-mind attitude" often brought "irreparable harm to the church and to religion generally," the bishop said. "Truth from any source remains truth, no matter how far from Roman Catholic origins. To hold otherwise leads to intellectual blindness."

The prelate hit at the "intellectual arrogance, spirit of isolation and lack of humility" which caused some Roman Catholics to refuse to co-operate with other groups and agencies seeking to provide better social and political structures. He said that "too often Catholic students have been told that they possess a truth that is impregnable and, at the same time, told it should never be tested in the crucible of living and allowed to come to grips with an opposing opinion."

Catholics may not study philosophy

A far different attitude was expressed in Kansas. Roman Catholic Bishop Mark K. Carroll of Wichita characterized most psychology and philosophy courses taught at secular colleges as a "sneaky, sly form of brainwashing." He said they were designed to undermine not only a student's faith but also loyalty to his country. Students from his diocese were warned in a pastoral letter not to enroll in any such courses until they had discussed their plans with their pastor or with the bishop.

"Professors of philosophy and psychology as well as some professors of sociology, history and economics" were guilty of teaching these "objectionable" courses, the bishop said. "The modern psychologist who regards God as a nebulous cloud instead of as a Person is go-

YOUTH LEADERS CONFER

Miss Florence Fray, Wittenberg College student and chairman of United Christian Youth Movement international affairs commission, talks with Dr. Kenneth L. Maxwell during NCC group's meeting at William's Bay, Wisconsin, last month.

ing to consider his students in class as a veterinarian would cattle," Bishop Carroll declared. He added that his criticism was not aimed at any individual professor or specific institution.

How would he advise an average Roman Catholic student who had to take a course in psychology or philosophy to obtain a degree, the bishop was asked. He would "probably" direct the student to skip the course, Bishop Carroll said, adding, "There are some psychology and philosophy courses that Catholics would fail anyway because they could not write a passing test paper and remain true to their religious teachings." He said a few exceptionally mature students "who could separate the wheat from the chaff" might be permitted to enroll for courses.

Canadians fear clergy shortage

"An alarming shortage of ministers" may cost the United Church of Canada its place among leading religious groups, Dr. Homer R. Lane told the church's ninth annual conference on evangelism at Whitby, Ontario, last week. Unless the church can find more recruits for the ministry "it will be no time until Jehovah's Witnesses and sects of this kind will have moved in and taken over," he said.

"Lutheran and Eastern Orthodox groups are surging ahead" in Canada, Dr. Lane said, and could easily surpass the United Church in the future "because we haven't the ministers to send into the field." The United Church claims as its membership "at least one-fifth of the Canadian people," the evangelism official said.

Monks reconsider poverty vows

How poor should a monk who has taken a vow of poverty really be? At the annual meeting of the Franciscan Educational Conference at Santa Barbara, California, last month, speakers questioned what "poverty" means in a land dedicated to abolishing it. The Roman Catholic Franciscan monks take a vow of poverty, renouncing all worldly goods.

Monks should live at the level of the "decent poor" as contrasted with the rich and middle classes, they were told by the Rev. Damian Zimmermann of Assumption Seminary, Chaska, Minnesota. The speaker contended that a justifiable adjustment is permitted today and that even monks who have renounced the world may acquire and use modern conveniences. He added that circumstances and the use to which such goods are put must determine the amount of the world's goods the monks may legitimately use.

"A modern mode of penance" that will lead to the highest spiritual perfection was advocated by the Rev. Bonaventure Brown of Holy Name College, Washington. Such penance, he said, consists of patient acceptance of inconveniences that occur "even in this push-button age." He counseled the practise of "mortification" through refraining from great use of or desire for "modern conveniences," saying this would "promote detachment and leave the soul free for the things of God."

Theme of the conference was "Franciscan Life Today."

And so forth

Eleven churches are listed on a new map of the city of Moscow recently issued by Soviet authorities. Denominations are not specified. Before the Red revolution about 460 churches served the five million people of the city.

Ten volumes of the major works of Martin Luther will be translated into French, the Lutheran World Federation announced. French Lutheran pastors will make the translation, with publication costs borne by a Swiss publisher. The Rev. R. J. Lovy will direct the project.

World News Notes

FUTURE OF MALAYA

FOR EIGHT YEARS British soldiers have been fighting Communist bandits in the jungles of Malaya. One night last month a British military patrol attacked a Red camp, killed the men found there—and found among them the Number 2 Communist leader in Southeast Asia, Yuong Kuo.

Communist jungle fighters have never numbered more than 9,000, and the number is probably less than 3,000 now. But the British have spent close to $500 million since 1948 in whittling down the stealthy enemy.

A dozen years ago the situation was different. The Red jungle fighters—mostly Chinese—were battling against the Japanese who had taken Malaya from the British. The Allies slipped supplies and weapons to the jungle fighters, and encouraged Chinese farmers in Malaya to give them food.

"New villages"

THE CHINESE FARMERS have been a key part of the problem since the end of the war. Immigrants from China have come to Malaya and hacked out farms in the jungle, clearing away the rubber trees and cocoanut palms. Others, mostly Chinese, fled from Malayan cities during the Japanese occupation and made themselves farms along the jungle fringes.

These farmers fed the Red bandits while they fought the Japanese. After the war the bandits began fighting the British, and still depended on the farmers for food—receiving it as a gift or seizing it during night raids.

In 1952 the British decided on radical strategy. They began rounding up 600,000 farmers and moved them to fenced-in "new villages" where no one is permitted to enter or leave at night. The plan has been fairly effective in starving out the bandits, but has also left many of the farmers hungry. Some villages have only a few hundred inhabitants, and some as many as 12,000 to 15,000. (It is in such "new villages" that United Lutherans began mission work in 1953.) In numerous villages there is insufficient means of earning a livelihood.

Invitation to surrender

JUNGLE FIGHTERS pose as liberators, struggling to free Malaya from British rule. But the British have outbid them by promising to set Malaya free next year. They hope a self-governing Malaya will choose to remain a part of the British Commonwealth. Before independence comes, the British hope to clear out the Red gunmen.

In recent months British airmen have been dropping leaflets over the jungles, especially along the Malaya-Thailand border, inviting the bandits to surrender. "If Yuong Kuo could not escape from the security forces, what chance have you?" the leaflets have asked since the Number 2 leader was killed. Almost 2,000 have surrendered, and about 3,000 are still fighting.

Malaya is the world's largest source of tin and an important source of rubber. Nearly half of its people are Chinese. The question, after the British leave, is whether Red China will get control of the valuable Malayan resources, or whether Malaya will assert its independence as a neutral.

Malaya will be the last large segment of the British empire in Asia to be cut loose, and the British are doing their best to make sure it doesn't fall into the hands of the Chinese Reds.

G. E. R.

WASHINGTON

By ROBERT VAN DEUSEN

TAX REDUCTION

FOR THE FIRST TIME since 1951 Uncle Sam on June 30 ended a fiscal year in the black. With the average income remaining high, tax collections brought in more than had been expected. Paring down government expenses, including the defense budget, paid off with a cash surplus.

There was some talk in Congress of reducing income taxes this year. The prevailing sentiment, however, was that the surplus should be applied to the national debt, and that tax reduction should be deferred for at least a year. It seems probable that the new Congress will make a real effort to pass along to the taxpayers at least part of any surplus which may occur next year.

MANY SEGMENTS of the economy will clamor for a share in the benefits of tax reduction. Big business will want a lowering of the corporation tax. Railroads will work for a paring down of the tax on travel. Those who buy or sell luxury items will advocate a reduction of the excise taxes.

The least articulate will be the individual taxpayer. But he has good reason to be the most hopeful. If there is any substantial lowering of taxes by the next Congress, the lion's share will probably go to the federal income tax. This is true not only because every taxpayer is a potential voter. It is also because in the last few years taxation has been placed upon a constantly widening base and the weight has fallen on the small taxpayer.

Lower-bracket taxes

SOME FIGURES released recently show the shifting ratio between taxes from high-level income and those from the lower-salary brackets. In the last ten years, revenues from corporations and high individual incomes have increased 50 per cent. But money from taxes on middle and lower incomes has risen 145 per cent.

In 1946 the higher level taxation, including personal tax not subject to withholding, corporate taxes, and excise and other federal taxes, yielded $22.5 billion. In the same year, federal income from taxes withheld at the source and other lower-bracket income tax netted $18.1 billion.

Ten years later, the high-level tax figure for 1956 has been estimated at $33.2 billion. But taxes on middle and lower incomes will rise to approximately $44.4 billion.

Some reasons for this phenomenal increase has been the broadening of the tax base by the lowering of personal exemption, and the continued rise in employment which has placed more workers at taxable salary levels.

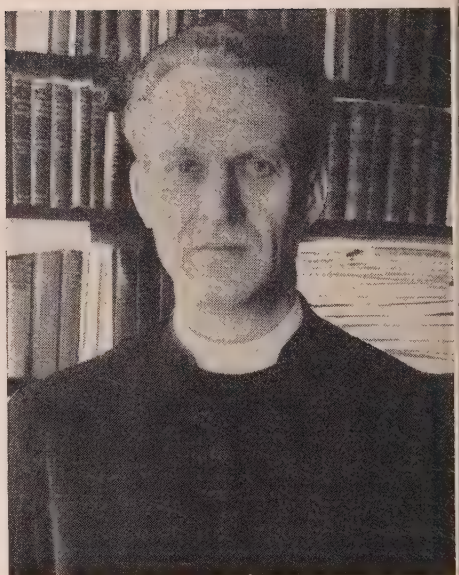
On the other hand, the rising birth rate has produced more tax exemption for dependents, and most of them are not old enough to be wage earners. It seems that the "little man" may have come to bear too large a share of the nation's tax burden.

If economic prosperity continues, and the federal budget continues to be balanced, tax reduction will be an almost inevitable result. The millions of people at the bottom of the tax pyramid are the ones most likely to get the benefit.

ORDASS WILL BE CLEARED

This month word is expected from Hungary that Bishop Lajos Ordass has been found not guilty of the charges on which he went to jail

THE SAME MAN BEFORE . . .



DOWN THE STEEP ROAD from Hungary's highest hill, Galyateto, came a car with two passengers—Dr. Franklin Clark Fry and Dr. Willem A. Visser 't Hooft. Back on the hill the World Council of Churches Central Committee was in session. Dr. Fry is chairman of this committee, and Dr. Visser 't Hooft is the council's general secretary. But on that August afternoon they had more urgent business than attending the council meeting.

The men were on their way to Budapest to an office of the Hungarian government. At the office they met Bishop Hanns Lilje and Dr. Carl Lund-Quist, president and executive secretary of the Lutheran World Federation. Also present were the men who became bishops of the Hungarian Lutheran Church after Reds gained control of the country, Laszlo Dezsery and Lajos Veto.

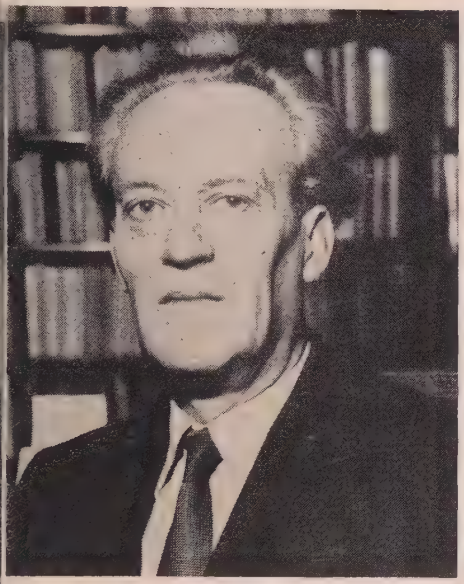
The government official with whom they came to talk was Jozsef Horvath, president of the Council of Church Affairs. The vice president of this council also attended.

THIS MEETING was the crisis in the talks that had been going on for a week. The man they were talking about was Lajos Ordass who had been the Lutheran bishop of Budapest when the Reds put him in jail in 1948. He was released after twenty months' imprisonment, but not permitted to return to his position in the church.

Since the spring of 1950 Bishop Ordass and his wife have lived quietly in a Budapest apartment, drawing a small church pension and weaving on a hand loom to earn a little more money to meet their modest expenses.

This summer—the leaders of world Lutheranism figured—there might be a chance to persuade Hungarian Communists to withdraw the court sentence which still stands against Bishop Ordass. This is the summer they call "the thaw" in countries under Soviet domination. Just before the World Council members arrived in Budapest, the Hungarian Red dictator — Matyas Rakosi — had "re-

. . . AND AFTER



FIRST PHOTOGRAPH IS OF THE BISHOP WHEN HE VISITED UNITED STATES IN 1947. SECOND WAS TAKEN LAST MONTH IN BUDAPEST

signed" and many opponents of his regime are being released from prison.

There had been an "intensive restudy" of the Ordass case, Mr. Horvath acknowledged. It is true that he was sentenced to prison on a technicality—something that was a crime in 1948 but is no longer classified as a crime. Lutherans of America had promised to send the Hungarian Church $291,000 of Lutheran World Action funds in 1948, it was stated at the Ordass trial. Bishop Ordass had spoken to officials of the Hungarian National Bank about it, but had not given a written notice.

This was the "criminal dishonesty" for which the bishop was sent to jail—and conveniently removed from his church position in which he had been refusing to accept Red government orders.

It may take a month or six weeks for the Hungarian parliament to decree that the Ordass conviction was a mistake, Mr. Horvath surmised. But it can be done.

REAL STUMBLING BLOCK was what will be Bishop Ordass' place in the church when the court sentence is annulled? Will he return to his position as senior bishop of the Lutheran Church of Hungary? That would be going too far, the government spokesmen asserted. Ordass could once more be a pastor, or a professor of theology, but not a bishop.

Lutheran leaders insisted. They would not be satisfied until the cloud of removal of Ordass from his church office is completely cleared away. That's where things stood at the end of the long afternoon conference.

Two days later the group met again. Present at this final meeting was Jozsef Darvas, Secretary for Religion and Public Education in the Hungarian cabinet. It is agreed in principle, they said, that Ordass may once more be a bishop. He will not enter active duty in church administration, but will probably teach at the theological school in Budapest. If there is a vacancy at some future time in one of the church's two bishoprics, Ordass may resume administrative duty.

THIS WAS the proposal which Bishop Lilje and Dr. Lund-Quist took to Bishop Ordass in his lonely rooms in Budapest. Would he accept these terms? Ordass assented, although he was not entirely sure whether he should teach in the theological school or be a pastor in some quiet parish.

This was the word that was telephoned up to Galyateto late Sunday afternoon, Aug. 5, as the World Council committee was closing its session. Dr. Fry told the 90-member committee that the agreement had been reached. There was a surge of

hope for the church's future under Red rule, felt not only in the committee but all through the Iron Curtain countries as the word was passed along.

A newspaper in Copenhagen announced that "all over the world, Christians are anxiously awaiting news of Bishop Ordass." To America by press wireless came the word that negotiations between the Christians and Communists had been successful.

That night Dr. Fry left Hungary—wearier than he had ever been in his life—after the double strain of his World Council work and his strenuous battle for his friend, Lajos Ordass. There hadn't been a night in eight years when the two men—Franklin Fry and Lajos Ordass—hadn't prayed for each other, they confessed to one another. God had answered their prayers.

THE ORDASS AFFAIR had been a test of the perils of police-state government. Here was a man who loved his country, who was moderate and reasonable and not a political agitator. Any country would be fortunate to have such a man in a place of influence.

But this man's thoughts and deeds were firmly based on Christian conscience. When Reds announced in 1948 that they intended to take over the extensive system of church schools, Bishop Ordass did not plan to oppose them. But he refused to give his consent.

The danger did not frighten him. He knew the risk of prison, or of execution, which he faced. "You pray. We'll do the suffering," he told friends in western Europe as he started back toward Budapest early in 1948.

Bishop Ordass was first arrested on the night of Aug. 24, 1948, and held 24 hours for questioning. He was given the option of resigning as bishop, and refused. He was under house arrest until Sept. 7, and was then given 24 hours to make up his mind about resigning. Again he refused. The next day he was taken to prison.

NEWSPAPERS IN HUNGARY began a heavy propaganda attack against the bishop, seeking to discredit him among the people. "Bishop Lajos Ordass and his fellow-criminals have forgotten that the leaders of the church should give an example of ethical conduct," a Budapest daily declared. (Only charge against Ordass which the court could sustain was that he had given an oral instead of a written notice regarding the money coming through the Hungarian National Bank for Lutheran church reconstruction.)

As the Ordass trial was held, Lutheran churches of Budapest were open for prayer beginning at 8 each morning. So many came that the Deak-Square Church, especially, was so crowded that people had to stand in the street outside.

Before the jail sentence was announced, Bishop Ordass was allowed to make a final statement in his own defense. He said: "There is not much I can add to those things stated by my defense in my behalf in this matter. I will claim the attention of the honored Council for but a few brief statements.

"DURING THESE FIVE WEEKS, since this case has been instituted against me, I have had sufficient time to look within myself and to put the question as to where and in what manner I might be guilty. Are there possibly some crimes or misdeeds for which I should feel pangs of conscience? In my prayers I have frequently asked my God about this.

"I have received a very clear answer in the eternal peace of mind with which God during the last five weeks has unceasingly filled me. I have been able to

"BISHOP ORDASS AND FELLOW-CRIMINALS BEFORE THE PEOPLE'S COURT" was the Budapest newspaper headline over this picture during the trial in the year 1948

enjoy many fruits of my faith along the path of my life, which began in very poor circumstances, and took me from a country teacher's home to that point at which I arrived five weeks ago. I have experienced that fruit of my faith which is called 'peace of mind.' Yet never in the course of my life have I been so filled with such gentle peace as in these very days which would seem so likely to disturb my inner peace . . .

"You will now retire in order to come to a decision. Upon your conscience will be laid all those things which in the course of this trial have been spoken against me. I do not know what your judgment will be.

"IF YOUR CONSCIENCE should compel you to absolve me from all the charges raised against me, then I feel that the wound which I have suffered in my struggle on behalf of our community will not be so piercing and so bloody that I could not, because of it, work in the future on behalf of my community with full devotion and self-negation.

"For this I am ready and I would do so joyfully. With God's help I would certainly forget all those things which might remind me of these five weeks. I am prepared to return to my field of labor where with God's help I would be enabled to serve my fatherland and church.

"It is possible that, as you place me and my actions upon the scales of your conscience, you will speak a judgment that will find me guilty and impose a sentence upon me. For the time being, however, the will of God in such a judgment would remain unknown and veiled to me.

"Yet I would accept it from God with an obedient heart, for I know that even in my condemnation his blessed will is being fulfilled."

THAT WAS THE LAST which Hungary heard from an honest and brave Christian. On Oct. 1 the court found Ordass guilty, and sentenced him to two years in jail. He was taken to the Csillag prison in Szeged, where his wife was permitted to see him briefly once in six weeks.

After 20 months in jail, Bishop Ordass was released and allowed to live quietly with his family in Budapest. He has not attempted to take any part in the church struggle since that time. He never resigned his church office.

But a special church court was convened at the suggestion of government officials. It announced on April 1, 1950, that "the serious situation resulting from the sentence imposed against Lajos Ordass prejudices the interest of the church, for which reason he is sentenced to deposition from his office as bishop."

When church officials gathered on May 2 to select a new bishop, there was only one nominee, Laszlo Dezsery. The meeting was conducted by Jozsef Darvas, a Communist member of the Hungarian cabinet with whom Dr. Fry discussed the Ordass case last month.

ELECTION OF DEZSERY, said Darvas, would make things easier for the church, and avoid the necessity of further arrests and new restrictions. Dezsery was inducted into office on June 27, 1950. "Our church has obligated itself to support, in the spirit of good relations, the constructive activity which is being carried on by the Hungarian state in order to establish our socialistic fatherland," he said in his inaugural address (*published in* THE LUTHERAN, *Aug. 23, 1950*).

"The duty of church leaders," a government official had told Bishop Ordass in the spring of 1948, *"is to lead the people to trust their government."* The bishop was not the sort who would let himself be a propaganda agent for anybody. The Gospel was his message. He believed that by its standards the believers could judge the righteousness of policies of the state. For that conviction he was ready to go to jail.

Full clearance of Bishop Ordass by the Hungarian government now, and his restoration to his position in the Lutheran Church, may mean that a sharp turn in a steep road has come for at least one of the nations behind the Iron Curtain.

"Sermon on the Mount" is not a possibility

By REINHOLD NIEBUHR

A LETTER from a layman living in the Southwest presented some interesting problems for thoughtful Christians. My correspondent is evidently a very religious man, but he says that many of the "beliefs" of the church are meaningless to him. He insists that "by their fruits shall ye know them."

Judged by that text, he does not find the lives of Christians in the church very inspiring. He wants to know whether it would not be better for the church simply to insist on the ethics of "the Sermon on the Mount." He feels that would yield more fruit than the "beliefs" which the church propagates.

I could not answer this letter very adequately because I did not know whether he is critical of the basic articles of faith of the church or whether he is referring to the type of belief which makes certain "propositions" the basis of salvation.

If it is the latter case, his criticism was well taken. Christianity degenerates under certain types of orthodoxy into a system of belief which does not challenge the sinful self essentially, so that repentance may bring forth the fruits of "love, joy and peace." It merely asserts that belief in certain propositions guarantees salvation. This is an arid form of orthodoxy and it is easy to see that it cannot be fruitful because it does not touch the soul of man in any creative way.

BUT WHEN my correspondent went on to say that he would prefer more emphasis on the Sermon on the Mount, I began to wonder whether he is not a belated ethical idealist, who finds everything in the Christian message irrelevant except its ethics.

The Sermon on the Mount contains a very pure ethic of nonresistance: "Turn the other cheek" and "walk the second mile." It is one of the mysteries of our religious life that, according to a recent magazine article, 90 per cent of American Christians think they live by the precepts of the Sermon on the Mount. This certainly represents a very great self-deception. For the Sermon on the Mount consistently presents the ultimate in ethical conduct. It is, if one were to use a mathematical analogy, "ethics in the nth degree."

If one took the Sermon seriously as a possibility for ordinary conduct, it would drive men to despair. It is, in fact, a perfect proof that the gospel, which contains a very rigorous ethic, is not primarily an ethic but a promise of redemption from self through the pardon and power mediated in Christ.

It deals primarily with the dynamics rather than the norms, of our life. It cannot be understood except from the standpoint of Paul's analysis of self-contradiction in the human soul, expressed in the confession: "The good that I would do, I do not do; and the evil that I would not, that I do; woe is me, who will deliver me from the body of this death?"

TO DEAL with this predicament of man in terms of the gospel is not to place confidence in certain propositions. The Sermon on the Mount may be symbolic of "the good that I would do" and of the indeterminate character of that good. But until we recognize the inner contradiction in man which makes this good an immediate impossibility, though always an ultimate possibility, we have not come to grips with life according to the gospel.

It is a question whether this critic of the church is critical of an arid form of orthodoxy or of the substance of the gospel, and whether his reference to the Sermon on the Mount is simply a plea for moral integrity or an expression of confusion about life's moral possibilities.

THIS, THEN, is the wholesome life for the Lutheran: to see it whole and in its stark reality, with its sin and its woe; but also to see it as the redeemed life, where God's grace is mightier than any earthly experience; and to live it in faith.

—VICTOR E. BECK in *Why I Am a Lutheran* (Nelson)

Five-Minute Break for Mother

By MURIEL LEESON

How is a woman with small children going to find a moment for the meditation she needs?

How many times have you been told that you, as the mother of small children, especially need a morning Quiet Time? No doubt when some well-meaning person offered you this good advice, you prayed for patience.

Who knows better than you that you *need* quiet time, but with pre-schoolers, how do you *get* it? In your schedule, with Johnny four and Susan thirteen months, where is there either quiet or time?

A few years ago I struggled with this problem. Finally, by the grace of God, I came up with a solution which has stood the test of two small sons—four years, and fourteen months old, at the time. Only those who have limped along on nerve pills and the prop of an occasional "day-in-town-to-get-away-from-it-all" know how difficult those years can seem.

The idea of the morning Quiet Time rests, of course, on the basic premise that Jesus himself took time early in the day to pray for help and guidance in the tasks that lay ahead. We, as his followers, cannot hope to live successfully if we can't do this too.

To most working men and women and young people, finding a suitable time is not impossible. It hinges mostly on the ability to set an alarm clock correctly and place it ten feet away from the bed. Mothers of school-age children can wait until the door bangs for the last time and then sit down in peace. But what about you, the mother of pre-schoolers.

You decide, perhaps, to start in by listening to the "Morning Devotions" on your local radio station. This, you feel, will get you settled on a *definite time.*

Sheer madness. Just as the minister gets to the point of his little talk, carefully planned to strengthen and uplift you, a mighty howl or a loud crashing noise from the small fry drowns him out. Your feeling of irritation is not the result the minister had in mind.

You try reading your Bible, and little hands shove "The Adventures of Porky Pig" on top of it. Prayer is interrupted by innocent questions. At about this stage you give up and get out the vacuum cleaner. This is the place where you come to the conclusion that the rest of the Christian world can sit down piously to morning devotions at a special time each day, but not you.

Early rising is not the answer. You already rise earlier than anyone else in the house, but to the tune of little voices calling "Mommie!" It would seem that a regular Quiet Time must wait until the children reach school age. The moments you can call your own are few and far between.

At this point of despair, I had my great inspiration. If not a regular time, why not an irregular one? A special time

of day reserved for God, but not marked by the clock. The time I began to call "the First Five Minutes."

Sooner or later in any mother's schedule comes the magic moment when all the children are temporarily settled. One is down for a nap and the other out to play. Or two down and one out—it depends on the size and ages of your children.

If the mobile member has some toys, is roped or fenced in, so that he's safe from traffic, he probably won't require your attention for at least five minutes, ten if you're lucky. This will be the first time you have been "off-duty" since you opened your eyes at six-thirty. You are tempted to use your freedom to grab a cup of coffee, phone a neighbor, or perhaps rush down and put on the washer. Don't. Give it to God instead.

Give *Him* the first five minutes that you are free to do as you please—more than five if you have them. Pray, read your Bible, or just rest in his presence. God knows your difficulties and interruptions and will honor your "First Five Minutes." The rest of the day you will feel the difference and so will your family.

WELL, THERE IT IS. It worked for me and it will work for you, but you must make the first move. You must decide to give God the First Five Minutes. Only then can you receive.

The Nelsens Came to Church

It takes families like this to help bring a mission congregation through difficulties of its early days

ON APRIL 29, 1953, President Eisenhower appointed Ancher Nelsen of Hutchinson, Minnesota, to serve as the Rural Electrification Administrator. That summer the new appointee brought his family to Washington. The family settled in the quiet suburb of University Park, Maryland. Not long after their arrival they began attending the services of a United Lutheran Church mission at College Park.

In those days the mission was meeting in the armory of the University of Maryland. Early Sunday morning the armory entrance hall was an unsightly confusion. The floors were dirty. Papers and coke bottles were usually all about.

The chairs in an improvised chapel one floor above the entrance were usually dusty. The stairs leading to the upper room resembled a stairway to a city subway station. Many left the mission services to seek a more attractive place of prayer. But the family from Minnesota faithfully continued to share mission life.

ANCHER NELSEN had a long preparation for his work as REA Administrator. He had farmed 280 acres of rich Minnesota land. He helped organize a local cooperative power association in 1937. He had been an officer of the statewide organization of rural electrification co-

By OTTO REIMHERR
Pastor of Hope Church, College Park, Md.

ANCHER NELSEN
He's running for governor now

operatives. He had been president of the local Farmer's Mutual Insurance Company and also of Minnesota Association of Mutual Insurance Companies.

In addition he was active in political life. From 1935 to 1948 he served in the Minnesota legislature as a state senator. At the 1952 Republican national convention he was floor manager for Harold Stassen. He also was one of the authors of the farm plank in the Republican platform that year. The people of Minnesota elected him lieutenant governor in 1952 and he resigned to accept office in the nation's capital.

FOR MANY YEARS the Nelsens had been members of a United Evangelical Lutheran Church congregation at Hutchinson. At one time the pastor urged Mr. Nelsen to accept a DP on his farm and he agreed. He found this an interesting experience for, as they worked together on the farm, for many weeks all they could do was communicate with sign language.

A testimony to the unity of the church is the way in which the Nelsens were encouraged to become members of Hope congregation, the mission at College Park. On the staff of the REA was another Minnesotan who together with his wife and sons had been attracted to the mission because of its work among students on the university campus. This man was as ardent a Democrat as Ancher Nelsen was a dedicated Republican. Nevertheless they became friends and fellow-members in the same mission congregation as they labored together in the service of Christ.

By Christmas, 1954, the members of the mission moved out of the armory and into the auditorium of the College of Agriculture. That Christmas the Sunday school attempted the presentation of a pageant which had been published in *The Parish School* magazine.

The central figure was Mary and a series of Marys had a difficult time with the part. On the day before the pageant, one Mary became sick with flu. A substitute Mary was found, but during the presentation she fainted.

Fortunately another girl knew the part and was hurried in to portray the role. One feature of the pageant did hold up. Richard Nelsen, the older of the Nelsen boys, then stationed at Boling Field, had painted the stage sets by lettering the second chapter of St. Luke on large sheets of cardboard.

A SOURCE OF CONTENTION in the early days of the mission was the care of the altar. An earnest family in the church had made it a private operation. Differences of opinion with other members became so intense that something had to be done to restore harmony.

The difficult assignment of trying to regain peace among the women was given

to Ilo Nelsen, wife and mother in the Nelsen family. Her affirmative and efficient spirit helped as she led the reorganization of those in the Altar Guild so that this became a channel of service through the Women of the Church.

When Mrs. Nelsen's turn came to share in this work, she usually had the assistance of her husband and her younger son, Bruce, who was stationed at Aberdeen Proving Ground, Maryland. The whole family helped in replacing the furniture of the improvised chancel which had been set up in the university lecture hall.

Meanwhile the youngest member of the Nelsen family was growing. Miriam, the daughter, faithfully participated in the two years of catechetical intruction and was confirmed at the altar of the mission on Pentecost, 1956. She, like the other members of her family, was more than a passive member of the church. As a youngster of 12 she began to play for the Sunday church school. Soon after she played the service of the congregation.

April 29, 1956, was an important day in the life of this young church. A stone was set in the wall of the student-center wing of the church building, which had been designed by T. Norman Mansell. A field organ had been brought to the site of the church.

Miriam, the youngest of the Nelsens, played for the group which gathered to offer their prayers and sing their praise. The organ had no bench. So a carpenter's saw-horse was the organ bench. Ancher Nelsen observed that his daughter always said she wanted to ride a horse and here was a time when she rode one through a church service.

The members of Hope Church, the mission at College Park, will miss their friends from Minnesota. Mr. Nelsen closed his career as REA Administrator on June 15. He planned a busy summer and fall for himself and his family. He is seeking the highest office of the state of Minnesota, its governorship.

His friends back in Maryland wish the Nelsens every joy in the days which lie ahead. Whatever the future, Ancher Nelsen has the stature to rejoice even in the face of defeat—an experience he had the first time he ran for the lieutenant governorship of Minnesota. As he put it, "If I had not lost the first time I ran for lieutenant governor, I probably would never have had the privilege of coming to Washington and traveling 400,000 miles through our land to help in the development of rural electrification."

In an exchange of letters with Mr. Nelsen when accepting his resignation, President Eisenhower wrote his praise of Nelsen's "fine sense of devoted public service." The President added that "the nation and the administration will miss the contribution you have made both nationally and locally wherever there are REA co-operatives." We at Hope Church miss him too.

The church is not maintained by the works of men or the endeavor of Ladies' Aid or the bustle of parsons. It is sustained—and reformed—by the power of God at work in the Holy Spirit. The church is the place where the Spirit dwells.

—Robert M. Brown in *The Significance of the Church* (Westminster)

CONVENTION QUESTIONS

WOMEN ARE NEEDED FOR CHURCH WORK

THERE'S a long history behind many of the proposals that are made at United Lutheran Church conventions. Some that are scheduled for discussion at Harrisburg next month involve relations of the ULC with its 32 synods. One is the question of how to enlist women for much-needed full-time service in the church

QUESTIONS THAT COME UP for debate at a United Lutheran Church convention are sometimes like icebergs. Nine-tenths of the subject is down under the surface. Most delegates are conscious of only the one-tenth that shows up on the horizon.

This is not because anybody is trying to hide important facts. It is because most questions have a long history, and have developed slowly through the years. Only the people who have accurate and specialized information are aware of all the implications of such questions, and know about the differences of opinions among leaders of the church regarding them.

Among subjects which have a long and complicated history, and which will come up at the 1956 United Lutheran Church convention next month, are these:

1) RESTATING the "Savannah Resolution." This was an action of the 1934 convention, which came at a time when money was very scarce. It urged that synods be extremely careful about withholding funds from the United Lutheran Church apportionment for the sake of local projects, especially if the local projects overlap programs which have been committed to the United Lutheran Church itself. (The church extension program of the Board of American Missions, for instance.)

At the Harrisburg convention the recommendation will be presented in this form: "Believing that the ULCA is the agency chosen by its synods and congregations to serve the Lord in a ministry that exists through this union, all synodical programs should be planned to accomplish the work of the synod without impairing in any way the work of the whole church."

Since the resolution comes in the form of a mild exhortation, it is not likely to arouse serious argument. In a more specific form the same basic question will arise in regard to:

2) THE REVISED "Plan of Operation" of the Board of American Missions. A Committee of Twelve was appointed by this board last year to comb through the statement of basic policy which the board adopted in 1926 and reported to the ULCA convention that year. "All missionary work" to be undertaken by the synods "shall have the approval of the Board," it was stated in 1926. An audited statement of all funds "raised or disbursed by synods, synodical mission committees, or mission associations, used to aid in any mission work of a character

similar to that assigned to the Board of American Missions," was to be provided to the American Board's department of church extension, and a summary of such reports was to be included in the American Board's reports to the United Lutheran Church.

IN 30 YEARS there has been a gradual development of local initiative in home mission work, with some synods acquiring fairly large church extension funds of their own. Funds are sometimes provided for mission projects which have not been approved by the Board of American Missions.

The Committee of Twelve, including four members nominated by the ULCA Executive Board, discussed the whole question at three meetings during the past year.

"The crucial items in the committee's proposals," Dr. Richard H. Gerberding reported in May, "had to do with the growing tendencies in the synods to raise their own funds for home mission and church extension work on their territories." Dr. Gerberding is executive secretary of the Board of American Missions.

"There is strong support in some quarters," said Dr. Gerberding, "for the theory that all such work in the synods should be done by the Board of American Missions . . . In practice, the Board of American Missions has recognized the existence of such synodical funds, and has supplemented them with board funds whenever needed, in hearty co-operation with the synods."

AT SEVERAL MEETINGS this year the Board of American Missions was sharply critical of recommendations of the Committee of Twelve on "prohibiting" synodical home mission funds. Within the last month a compromise has been worked out between the Board of American Missions and the Executive Board, which will be reported to the Harrisburg convention.

Some statements in the new proposal are: "Synodical funds established for home mission purposes shall be used only in those fields that are approved by the Board of American Missions and are under its supervision."

"Synods shall not engage in further synodical fund-raising efforts for church extension loans, but rather lend themselves to increased benevolence participation in the whole program of the church."

"APPROVED use of synodical home mission and church extension funds shall include: 1) Synodical supervision of home mission work. 2) Ministry to sustentation points. 3) Supply preaching and pastoral service in vacant mission congregations. 4) Down payments in connection with opportune purchase of church sites and parsonages in new fields. 5) Emergency needs pending availability of church extension funds from the Board of American Missions. 6) Rental of temporary quarters for new mission groups and equipment for services."

It is further recommended that "synods having funds in excess of foreseeable needs for these purposes are encouraged to transfer them to the restricted loan fund of the Board of American Missions with the assurance that the amounts transferred will be used on the fields of the donor synods except as the synods concerned give permission for use elsewhere."

3) A PLAN FOR women volunteering for one-year terms of full-time church service will be presented at the Harrisburg convention by the Board of Deaconess Work.

Background of this proposal is that

there is great need in the church for full-time women workers. The Board of Deaconess Work has engaged in strenuous efforts to recruit young women.

Since in some cases the official garb worn by deaconesses has not appealed to prospective volunteers, the board has made wearing this garb optional. Also the traditional arrangement of a deaconess receiving no salary, but a lifetime maintenance guarantee instead, has not appealed to some candidates. The board has modified its rules so that a deaconess may work on salary. Even these changes in the rules have not brought a large increase in the number of deaconess volunteers.

Nine recommendations made by the Commission on Organizational Structure at the 1954 convention regarding deaconess work were not acted on at Toronto. The ULCA Executive Board is recommending that they be referred at the Harrisburg convention to a special commission to study the whole subject and report to the 1958 convention.

BUT THE Board of Deaconess Work is bringing to Harrisburg a new proposal of its own. The board suggests enlisting "associate deaconesses" or "diaconic volunteers" who are "willing to contribute one year of their life to sacrificial church service." Persons who have at least graduated from high school, and are at least 21, would be given a three-week training course and sent into positions for which they have special fitness.

Women recruited for such service would be assigned to 1) health agencies and institutions, 2) homes for the aged or for children, 3) local congregations as church secretaries, parish visitors, or youth work, and 4) social agencies as office secretaries, assistants to case workers.

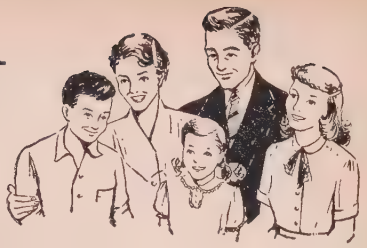
Not only would this one-year term of service be valuable to the church, but it would encourage some recruits to decide on lifetime service, the Board of Deaconess Work believes. When the year is over, some volunteers would decide to continue in church work. Others would go back to previous jobs, taking the enrichment of their year of service into the everyday life of their homes and congregations. Each volunteer would be welcomed into an informal, continuing fellowship of deaconesses.

THIS PLAN for diaconic volunteers answers two needs. The first is the great need of the church and its agencies for women workers. The second is the need of women to give their talents to the work of the church. Giving time and ability in the service of Christ has an energizing, vitalizing influence on all of life. To provide opportunities of serving the church to women who have not been able to undertake a lifelong commitment seems to hold the promise of quickening the spiritual life of the whole church.

The question likely to come up at the Harrisburg convention is whether such a broad program should be assigned to the Board of Deaconess Work or whether some other agency of the church might be in better position to administer it.

OUR CHURCHES are sometimes tempted to think of themselves as secure societies of the saved, when they should consider a church as an adventurous society of the saving.

—FLOYD SHACKLOCK in *This Revolutionary Faith* (Friendship)



TOO HUMAN

I COULDN'T HELP looking at my watch. Time was flying and it seemed the meeting of the ULCW executive committee might go on forever.

Claire smiled sympathetically. "I know," she whispered, "I have to get some food on the stove, too."

Mrs. McIvor had noticed our conversation. "New things always take time until we get the pattern set," she interjected into the little speech she was making, "but I am sure we will all feel repaid when we get this working smoothly. Lots of women's groups are continuing to function in the same old way under a new name, which is their privilege. But it seems silly to stay in a rut when we could benefit by making a few of the suggested changes."

FOR MRS. MCIVOR, those were strong words. When she first joined the church and the women's groups, she was afraid of offending, and kept mighty quiet. Behind that dignified facade of hers, she is really shy. Lately, however, she has seemed to find a new assurance. Claire has noticed it, too. She thinks it's the result of an overwhelming interest outside her husband and her home.

Constitutions are important. I wish I could get more excited about them, as some of the women do. My mind kept wandering. I thought about Charles McIvor, in spite of myself. He is a queer duck, certainly. Apparently everything he touches turns to money—not gold, which you can't spend, but nice crisp banknotes.

But he isn't happy. That shows in his face. Their home is beautiful, because Claire loves beautiful things. Her garden has been a show all summer and her house gleams with old and polished mahogany and with the deep-piled reds and blues of oriental rugs. But why shouldn't everything be perfect? There's no one to disturb it! Even the magazines stay where she puts them. And there are no comics dropped from basement to attic.

I HARDLY NOTICED that Florrie Buch had risen to say that she thought one of the very important things about the church was that it should be just as nice as any other church in the community and she and her committee wanted to go right on working for whatever the church seemed to need at the moment, whether it was offering plates or furnishings for the "bride's room" like those at the church on the next corner.

They have a triple mirror and dressing table for the bride and her attendants and a special table where they can lay their flowers until they pick them up to carry down the aisle. There are upholstered chairs and drapes and all the little things to make the bride feel important, and Florrie, for one, thought that ought to be one of the next things her committee would do, whether that came in under the new program or not.

I PRICKED UP my ears, though, when Mrs. Schmidt rose to reply. They are old friendly enemies. "We want everyone to feel at home in our church," she

agreed. "We even want them to feel that what happens here is important for them. But we could go to extremes with making things too much like a country club, couldn't we? If we have the 'bride's room,' and I admit she ought to have a place with a mirror to straighten her veil and all, we ought to have a groom's room, with a closet for aspirin and hair tonic and maybe an extra ring, in case he forgot."

Even Florrie had to laugh. I knew we wouldn't go to extremes on her latest hobby. "I'll have to leave," I whispered to Claire. "It is time for the youngsters to get back from school. Make my excuses, will you?"

Out on the street, I breathed deeply. After the rain of the last few days, the air seemed to be coming straight from the clean blue sky above. I felt the gentle wind touching my cheek. Where had it really come from? " 'So is everyone who is born of the Spirit,' " I quoted.

It was a little hard to see how the Spirit had much to do with some of the things we had been discussing—triple mirrors, committees, circles, dates that would not conflict with PTA or Women's Club, responsibility for calling on new people so that no one group had more than a fair share, and so on, and on, and on. But Pastor Sym is always quoting a professor of his, "You cannot be Christian in a vacuum." And that's right. We are human beings, living our human lives. All too human, at times.

Hurrying up the street, I knew I'd have time to get home before the children. Some of my friends laugh at the way I stick to that rule, Oh, once in a blue moon, I break it and have them go to friends' houses, or to the "Y," or tell them to meet me at the church. But nothing that goes on at a luncheon or a meeting seems worth having the youngsters come home to an empty house.

That was the way Kathy's illness showed itself, of course. Only she began staying home and feeling like a martyr. She thought everything was conspiring to hem her in, that everyone wanted to take Donna from her. I, at least, know I don't really have to do as I'm doing.

The thought of Kathy and Donna brought me back to our home situation. Karen has gone out of her way to be kind and sweet to Donna, as if to make up for telling me she'd be glad when our family got back to normal size. Just the same, we do feel crowded. And lately Tony has seemed to take it for granted we could go on forever in this way. Every time he goes to see Kathy, he finds something encouraging in her condition, even though it seems awfully slow to me. She's glad to see him and he avoids anything that would remind her of the responsibilities she just couldn't face.

As I approached the house, I almost laughed. Karen was walking up the street from the opposite direction, between Frank, her "boyfriend" of several years, and Ben, her new friend. She smiled gently, first in one direction and then the other. The boys appeared to be outdoing themselves for her benefit. Frank even executed a running broad jump, holding her books on his head. I longed for a movie camera.

"Hi!" I called. "We're all arriving at once. How about some grape juice, if I mix it up?"

"Superb!" agreed Frank. Then, "Mrs. Melton, this is Ben, a friend of Karen's. And any friend of Karen's is a friend of mine." He must have been rehearsing all the way home to bring it off that glibly. Or did he really mean it? At 13 you can't quite tell.

WORSHIP NOTEBOOK

If you look for Hjelmsaryd on a map of Sweden, you can't find it. Chances are you'll be lucky if you find the nearby town of Stockaryd. They're both small. Yet Hjelmsaryd's story ought to be told.

We had ridden for hours on the train. Swedish railroad cars are divided into compartments and whether you choose the one filled with the thick haze of cigar and cigarette smoke or the other echoing to the whine and cry of babies is entirely up to you.

Nor do you enjoy the relative privacy of our typical U.S. coach where everyone faces in the same direction. Inevitably there is someone across from you and if he is not eating, he is eyeing you with that cautious regard reserved for foreigners.

Twice we had changed trains. Late in the afternoon we arrived at Stockaryd. This was hardly more than a cluster of houses, with a few small shops and to one side an impressive church. We finally prevailed upon the operator of the local cab company to take us to Hjelmsaryd, and as the daylight began to blend into the shadows of evening, we arrived. We had little time to find our room and drop our bags when a bell announced Vespers.

The church was small. Thick stone walls and narrow barset windows were obvious indications that the building was quite ancient. A doorway, near the rear on the right, attested to craftsmanship many centuries old. Nearby, though we could hardly see it in the dark, was a tall wooden belltower, like a small box propped up against the sky by beams of mighty wood.

Inside, the church was still. A woman was hurriedly lighting candles at the altar and at the reading stands just before the communion rail. A few men were seated in the old box-like pews which have little doors on the one side. Across the aisle, the women occupied their places.

In the apse was the altar. Covered with a modern frontal of beautiful embroidered design it carried upon it a cross of most unusual design. The cross is hardly more than two feet high, but carved into its outer surface are several scenes in miniature. In the upper part of the cross are depicted the chief events in the life of Christ, at the base is a figure of a pastor before the altar celebrating the Holy Sacrament.

The little church began to fill up. In a few moments a young man entered wearing a long surplice. At his side was a teen-age boy, similarly attired. It was time to worship God. Once again voices were lifted in the lovely blend of the Swedish tongue with the beauty of the Gregorian tone. Occasionally a hymn broke the melodic pattern. But whether it was from the hymnal or from the service book, the people sang equally well.

The service didn't last long. As we left the church with its candlelight still dancing gaily before the altar we had a chance to exchange brief greetings with those who had joined us at prayers.

They were for the most part average people. Some lived nearby. Answering the summons of the bell they had left their homes for prayers and devotions. Others had come to stay as we had done, and here I must tell the story.

The church we had worshiped in that night is almost 800 years old. In recent times its tiny area had been inadequate, so a new church was built a bit further along the road, and the old building forgotten. Roof timbers collapsed. Farmers needing flat stones borrowed whatever they could carry. One had taken the altar mensa itself, a stone marked by the five crosses representing the wounds of Christ, and consecrated centuries before by some now-forgotten bishop. Soon all that remained were a few walls and the ragged weeds which covered the tombstones.

One day a local pastor came along the road and stopped to lament the scene. He resolved to restore the church, not simply as a museum, but as a church so prayerful people once again might hear God's word preached and find the saving grace of his holy sacraments.

It wasn't easy. Funds had to be raised, the farmers encouraged to return what they had taken. But the work took hold and soon the church was restored. Enthusiasm began to reach out into the rest of the country and soon the building was once again a church with people attending the services.

THE PASTOR didn't stop there. He managed to obtain the large building nearby which had once served as the rectory and soon established what we today call a retreat house. The spot is an oasis. People from all over the land, desiring to spend a day or two or even a week in quiet meditation, go to Hjelmsaryd. Services, including Holy Communion, are held throughout the day, and the visitor has ample opportunity for prayer and meditation.

The next morning we returned to the church. It was time for the Sacrament of the Altar or, as the Swedes call it, High Mass. Before the altar, inviting us to prepare ourselves for this wondrous moment, was the pastor whose vision and devotion made this place possible.

MANY PEOPLE come to Hjelmsaryd. We met several pastors, and also a most devout young woman who had carved the altar cross and who on certain days lectures briefly in a devotional sort of way following the noonday service. Those who have heard her marvel at her simple yet profound faith.

This is the story of Hjelmsaryd. No expansive parochial program . . . no huge modern plant proclaiming the latest conveniences . . . no wondrous statistics—only a little church where men and women and children can come to pray. A church once destroyed, yet now remade. A church in the middle of nowhere, but a church where God's people find God! —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Usurper

QUESTION: I have an unusual brand of in-law trouble. My husband in his single days, before he and I started going together, went with a girl for nearly a year and then they broke up. Later she became the wife of my brother, who died four years ago. Dorothea, his widow, later bought a small house just two blocks from us. She and Jack had lived here in the West for only a few years and had very few close friends. Far from her relatives and old friends in the East, she has been lonely and has come to

depend on us a great deal for company and assistance.

People who have been bereft of a marriage partner by death deserve understanding, sympathy, and help. These things I am ready to give. But Dorothea doesn't make much effort to solve her own problem—she leans on us too much. But, more than that, she is always playing up to Will. Whenever she is here she hangs around him and always tries to monopolize the conversation with him. She usually manages to get a chair beside him, and she always wants to sit next to him at the table. When we take her with us in the car she always tries to get into the front seat with him. We took her along on a trip to Texas last summer and she played her game all the way.

I want to be kind and helpful to Dot, but she has become very annoying. I don't want to act in a jealous way, but what ought I to do?

REPLY: People can sometimes make it hard for us to be kind to them. Dorothea is doing that. She ought to appreciate the help and companionship she is receiving from you and have sufficient good sense to stay in her place. It is out of order for her to push herself into the position of a wife or make any play for Will's affections or attention. Loneliness doesn't justify unfair tactics.

You and Will ought to talk over this matter candidly, confidentially, and pleasantly. Lay all the facts and interpretations on the table without reservation, but with utter good will. Plan together a strategy that will keep Dot in her place. If, after a fair trial, this plan does not yield results, Will should talk to Dot about it, without compromising you. This he can do frankly but courteously. Then he will have to live out what he has said. Every effort should be made to solve the problem in a cordial way. But if results cannot be had short of stern words and acts, they will have to be used, even at the cost of some offense. The marriage relationship is so sacred and important that no one should be permitted to jeopardize it.

Necking

QUESTION: Sara is seventeen and is going steady with Bob, who is a high school senior. He has been going with Sally for more than a year, and recently he is here every evening. Whenever they are here at home they are necking, hugging, and kissing.

This performance annoys all of us. When Dad talked to them they just laughed it off, and when I took them to task Sally was insulted. The insult now seems to have worn off and the public love-making goes right on. What can we do?

REPLY: Young people sometimes have little regard for what other people think about their antics—even the family. Everything revolves about themselves. Being together so much and indulging in so much physical contact is not wholesome, even dangerous. Such a display of affection is out of line with good sense and is disrespectful toward other people.

Point out these facts to the couple pleasantly but firmly. If they disregard you, you will be justified in restricting the time and occasions of their being together. They need some guidance in boy-girl relationships.

QUESTIONS to be answered on this page may be sent to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pennsylvania.

BOOKS

KIERKEGAARD FOR EVERY DAY

Meditations from Kierkegaard. Translated and Edited by T. H. Croxall. Westminster Press. 165 pages. $3.

Soren Kierkegaard wrote many books and the great majority of them have been translated into English. Kierkegaard also kept journals, largely untranslated, and left "papers" in which he jotted down ideas, prayers, meditations. This book presents selections taken to a considerable degree from the papers. This makes it unique among the many books on Kierkegaard.

Buy this book! Let it lie on the living-room table. When you have a moment before dinner, or when you wait for company, take it up and in quietness of heart listen to its message.

Then you will become the author's reader —that individual who stands at the manger crib. You will go with the Wise Men to Bethlehem, not remaining with the Scribes in Jerusalem who, though they knew the place of the Messiah's birth, made no movement to find him. You will be like the thief on the cross, finding immediately your faith tested by the cry of the Saviour's dereliction. Then you will know, too, the law for every approach to God. For the nearer you come to him, the more humble you are. Buy this book, let God speak to you through SK, then let God speak directly to you.

BENJAMIN LOTZ

Susquehanna University

SOUTH AFRICAN STORY

Black Rhapsody. By Gunnar Helander. Translated from the Swedish by Margery Osberg. Harper. 214 pages. $3.

This fine novel reminds one of *Cry, the Beloved Country,* in its description of the grim struggle between white landlords and Negroes in South Africa. In this story, however, the whites are not Dutch but German Lutherans.

This pathetic conflict is dramatically depicted through several finely chiseled characters. There is Knutson, the Swedish Lutheran pastor, zealous, lonesome, discouraged at times but victorious at the end. Other characters are his arrogant yet devoted Zulu teacher and uneducated wife; Harris, the drunken mulatto, and Beauty, his mulatto wife whom Harris killed just before he killed himself partly because of his drunkenness, partly because of her unfaithfulness, and partly because of his painful alienation from both the white and the black worlds. There are also the German farmer and his servant girl whom he wronged and his scheme to nullify Knudson's interference on behalf of the girl and to avoid disgrace and the prison sentence which his misconduct, according to South African law, would impose upon him; and Agda, the efficient, unselfish but inhibited Swedish nurse who had not seen Sweden since she left it 48 years ago.

Black Rhapsody is brief, only 214 pages. Its brevity is due in part to a unique plot arrangement and to several excellent letters written by Knudson to a friend in Sweden which make lengthy explanations and narrations unnecessary here and there. The author, Gunnar Helander, a Swedish Lutheran pastor in South Africa, tells this story so deftly that he deserves being called an authority on South Africa, its people and problems.

JENS LARSEN

Sedgewickville, Mo.

NEGRO IS CHANGING

The Religion of Negro Protestants. By R. F. Johnston. Philosophical Library. 224 pages. $3.

Mrs. Johnston has assembled a prodigious amount of statistical and interview material to show how the American Negro's religious situation is changing along with his whole socio-economic status. The study (probably prepared originally as a doctoral dissertation) is based primarily on analysis of responses of Negro churchmen in three Boston churches and four rural congregations in South Carolina.

The significant trend which is brought ut in this book is that, as the Negro (and his holds true for other groups as well) ecomes urbanized, attains a higher educaional level and standard of living, his reigious attitudes become less emotional, nore intellectual and, one might say, sohisticated. Data used by the author seem o be at least ten years old. However, since he aim is to show a trend, one may assume hat this factor would make no difference n the conclusions. L. E. K.

THE PROPHETS SPEAK

Yesterday Speaks to Today. By Ivan Lee Holt. Abingdon. $1.75.

"Jonah, Micah, Habakkuk, Jeremiah, and Haggai — men of God in the eighth and seventh centuries before Christ—speak to today as surely as they spoke out to their own time." Dr. Holt, a Methodist bishop, shows that the prophets' answers to yesterday's problems are applicable to today's problems.

Written for laymen in conversational style, this small book is packed with short sketches of biblical background, real-life illustrations, and helpful suggestions.

Yesterday Speaks to Today has a twofold value: it provides the reader with an understanding of Old Testament prophecy by drawing parallels with the modern situation, and it provides a prophetic insight into today's problems by pointing out parallel situations in Old Testament times. A. S.

WITCHES TAKEN SERIOUSLY

The History of Witchcraft. By Montague Summers. University Books. 353 pages. $6.

This new edition of a work published in 1926 reads, except for an occasional modern reference, as though it had been written 300 years earlier. Montague Summers, an English Roman Catholic priest, writes his carefully documented history of witchcraft and demonology not from the official standpoint of the modern church, but from his personal one—that of a late medieval churchman.

Instead of attempting a complete worldwide survey of the practices of the black arts, Father Summers has confined himself largely to witchcraft as practiced in western Europe during the Christian era, with an occasional side excursion to America or backward glance for historical comparison with pre-Christian practices and beliefs. Careful descriptions of the practices of witchcraft, including the witches' Sabbat and the black mass, the tracing of connections between early and medieval Christian heresies (*e.g.,* Manichees, Albigenses) and the black arts, an analysis of the relationship between witchcraft and modern spiritism (which Father Summers finds closely allied), and a quick survey of the witch in dramatic literature—all these find a place in this detailed and extraordinary study of an unusual subject. L. E. K.

LIVELY SERMONS

The Secret of Greatness. By Reuben K. Youngdahl. Fleming H. Revell Company. 188 pages. $2.50.

The titles of the 25 sermons in this volume are as lively as the sermons themselves—"Living On Tiptoe," "Power to Resist," "Beyond the Call of Duty," "Take Time Out to Take Eternity In." Dr. Youngdahl uses vivid imagination to paint lifelike Bible stories; apt illustrations show his skill in making the gospel meaningful and practical.

Perhaps these sermons explain why Dr. Youngdahl's Minneapolis parish grew from 300 to 8,500 members during his 18-year pastorate. A. S.

The Language of the Heart. By A. Powell Davies. Farrar, Straus and Cudahy. 117 pages. $2.50.

A. Powell Davies, minister of a Unitarian church in Washington, D. C., has here collected a slim, beautifully printed volume of prayers and meditations, some from his church services and others written for this book. All are direct, simple, and many beautiful. They range in length from a sentence to a page or more. L. E. K.

SYNOD CONVENTION

Icelandic Synod Approves Record Budget

By ERIC H. SIGMAR

THE ICELANDIC SYNOD adopted the largest budget in its history at the convention in Vaucouver, B. C., July 8-11. The unanimous vote came after delegates had heard reports from the synod's president and its stewardship secretary criticizing the laxity of many congregations in meeting their synodical apportionment. Delegates were asked to help remedy the situation. Seventy-five per cent of the budgeted amount will go to ULC apportionment, 25 per cent to the synod.

The synod met in the Icelandic Lutheran Church of Vancouver which was dedicated by Vice President Guttormur Guttormsson as the convention opened. Pastor Guttormsson acted in the absence of President V. J. Eylands who was in Iceland to attend the Church of Iceland's 900th anniversary observance.

Largest current project of the synod is a $175,000 fund-raising effort to rebuild Bethel old people's home at Gimli, Man. The committee reported that $90,000 has been raised and that construction will begin next spring.

St. Stephen's Church, St. James, Man., was received into the synod. Pastor is the Rev. Eric H. Sigmar.

The convention heard a discouraging report on the shortage of ministers. Since last year, three pastors have left for other fields, one was due to leave this summer, and three are ready for retirement.

This leaves the synod with an all-time low of eight pastors. Only two men of this synod are currently preparing for the ministry. A "Men for the Ministry" Sunday is being planned by Stewardship Secretary S. T. Guttormsson in October.

Enthusiastic reports came from congregations which have taken part in evangelism missions. Most of the synod's congregations will have participated in missions by the end of this year.

Good progress was reported by the parish education committee. Sunday school enrollments, the number of vacation Bible schools, and attendance at Sunrise Camp all showed increases.

All synod officers were re-elected. Vice President G. Guttormsson, however, died suddenly on his way home from the convention.

ULC representative was Dr. John F. Futchs, president of the Rocky Mountain Synod. New feature was a laymen's breakfast at which Ray Vopni of St. James, Man., and L. H. Thorlaksson of Vancouver were received into the Laymen's Movement.

ULC CONVENTION DELEGATES: Pastors Eric Sigmar, Olafur Skulason. Laymen: Ray Vopni, L. H. Thorlaksson.

overseas

By RALPH W. LOEW

ITALY: Rome

WE HAVE JUST VISITED in a home which is a real haven and refuge for visitors. It is the German Deaconess Home in Rome. Originally, when the home was opened in 1886, it was for Protestant girls and women who came to the city to work. German women in the city raised funds and purchased a home at Via Alessandro Farnese 18. They placed it under the direction of the Kaiserswerth deaconesses. It was a residence for Protestant girls and also a job placement agency.

DEACONESS HOME IN ROME
Peaceful place

IN TIME the parents and relatives of hese girls came for visits and stayed at he home. As the years went by the umber of tourists increased and this esidence has become an international rossroads.

Across from us at luncheon sat a cou-le from Yugoslavia. Over here was a listinguished German musician. Next to s was an interesting woman, Dr. Schneider, who was flying to Bombay that ight to resume her work at our hospital n Chirala. Last year visitors from 22 ations (including 52 persons from the J.S.A.) stayed for brief periods in this ome.

"We discover that people soon absorb he orderliness and quiet which we try o keep at the heart of this Christian ome," says Directing Deaconess, Sister Mathilda Zimmer. Sister Mathilda is a iving witness of this faith. Born in Italy her mother still resides on the Isle of Elba) she became a deaconess in 1929. Her service includes eight years as director of Victoria Hospital in Cairo. Since 1952 this multilingual, efficient, gracious deaconess has shared her warmth of personality and abiding Christian vocation with all who come this way.

Six other deaconesses care for the many needs of the home, as do seven girls who serve for a two-year apprenticeship. Many of these girls enter the diaconate, although there is no obligation to do so.

COMMENTING ON the ceaseless stream of travelers coming through the city, Sister Mathilda says that "I used to think this restless urge to get out and see things was a German trait, especially after the war. Now I know that all across the world there is a restlessness. So we want all who come into our home to find Christ's love. We are doing what we think He would want us to do."

This motive is put into real effect in this peaceful place, with its quiet clean rooms, a place of safety and tasteful meals (homemade ice cream on a warm summer's day in Rome!).

The home includes the clinic on the top floor of the building which is now a maternity ward. Previously it was a small hospital for Protestants in Rome. Last year 235 Italian babies were born in this clinic. Sister Mathilda's hope is that the home might develop a residence and program for old people.

"All this has to wait. Like other institutions we need funds and personnel." When the war ended, the home was in disrepair and such funds as could be raised have kept it in operation. But Sister Mathilda sees much more that should be done.

She is glad that people from many lands cross this threshold. Since the home is so limited in size, advance reservations are helpful.

Trinity Church Dedicated in Kansas City Suburb

By PAUL C. WIEGMAN

OMAHA — Blue Ridge Trinity Church in Raytown, a suburb of Kansas City, Mo., was dedicated Aug. 26. Central States Synod President C. H. Zeidler preached at a morning service attended by 425 persons.

In the afternoon, the Rev. Calvin J. Naugle, pastor of Children's Memorial Church of Kansas City, Missouri, was the speaker.

The brick building is the first unit of a series of three. It seats 125 persons in the nave, has a social hall in the basement which can be partitioned into classrooms by folding doors. Total cost was $55,000.

Trinity Church in Raytown

The congregation, whose pastor is the Rev. Arthur W. Miller, was organized in April 1953, and had been meeting in a hall above a hardware store. It has grown to 149 adult members and 103 baptized children.

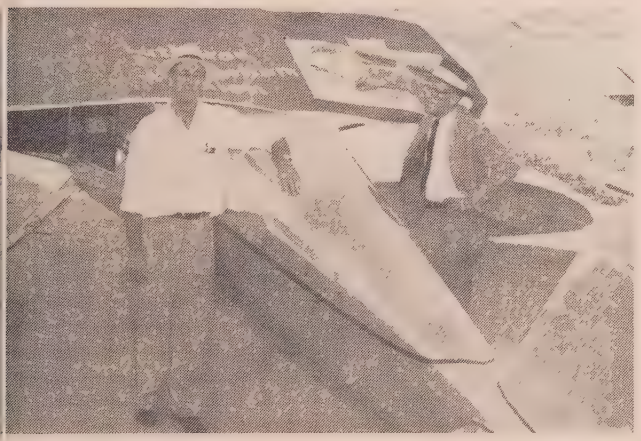
Groundbreaking for educational building at Ellis, Kansas

Blue Ridge Trinity Church will be host to the fall meeting of the Southeast Conference, Oct. 2-3.

THE DAY Lutherans in Raytown dedicated their new church, the congregation of Christ Church, Ellis, Kan., broke ground for an educational building.

The one-story structure with full basement will contain 14 classrooms and chapel. Pastor of the congregation is the Rev. James F. Shirck.

NORTHEAST CONFERENCE will meet in Salem Church, Ponca, Neb., Oct. 1. Highlighting the program will be a Bible study



Fred Brader and Pastor Scherf at Wayne, Nebraska

presentation on Galatians, "The Freedom of a Christian," by Emil Erpestad, chairman of the Christianity department, Augustana College, Sioux Falls, S. D.

A "Recognition Dinner" will honor Synod President Zeidler who will leave the post Dec. 1 to become president of Northwestern Seminary.

SERVICES as usual have been conducted at Salem Church, Fontanelle, Neb., despite the fact that Pastor A. C. Baughman broke his right arm recently. He will be in a cast for about two months. Guest speakers have assisted in the services.

FRIENDS of Kent Memorial Church, Sunrise Beach, Mo., have offered to match dollar for dollar up to $800 for the cause of foreign missionary work. "In other words," says Pastor Raymond E. Johnson, "if any of us will give one or more dollars for missions, they will match those dollars and thus double the gift that we give."

The silver wedding anniversary of the Rev. and Mrs. Max H. Geissler and his 25 years in the ministry were observed at Zion Church in WaKeeney, Kan., on July 22.

Dr. T. J. C. Schuldt, president of the Nebraska Synod until its merger in 1954 and former public relations director at Midland College, became pastor of St. Mark's Church, Oshkosh, and Grace Church, Lewellen, Neb., on Sept. 1.

AN AIRPLANE helped Lutherans in Wayne County to tell people about the evangelism mission scheduled to begin in the Wayne-Norfolk area Sept. 16. The plane belonged to Fred Brader of Winside, member of the mission publicity committee, and was piloted by him over the Wayne County fair grounds while Pastor Royce J. Scherf, publicity committee chairman, dropped leaflets inviting residents to the evangelism mission services.

Radio and TV announcements were extensively used throughout northeast Nebraska. A final briefing session on Aug. 26 at Redeemer Church, Wayne, drew 125.

The mission, shared by 15 congregations —12 ULC and three Augustana churches— got underway on Sept. 16 with leadership rallies at Wayne and Norfolk city auditoriums. Speaker in Wayne was the Rev. John Jacobs, Cuero, Texas. Augustana Pastor Martin Lingwall addressed the Norfolk gathering. Closing rally speakers at the two centers on Sept. 21 will be Pastors Vernon Jacobs and George Housewright.

A 24-hour prayer vigil was held in preparation of the mission at Trinity Church, Winside, Neb.

Savannah Church Assists New Mission Congregation

By PAUL J. RENZ

ATLANTA—A one-year-old mission in Savannah received a building site for a future church this summer because a 215-year-old sister congregation provided the necessary credit.

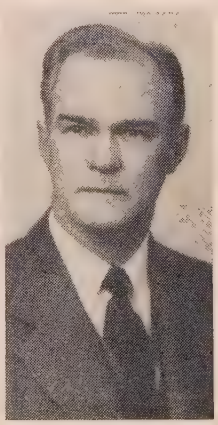
Ascension Church, Savannah, organized in 1741, enabled the home missions committee of the synod to borrow $21,000 needed for purchase of a site for Faith Church, a new mission in the southeast section of the city.

The money will be repaid as funds come in from short-term loans used to finance purchase of lots and building. Permanent financing arrangements will be made later with the Board of American Missions.

ST. MATTHEW mission in the Clairmont-La Vista area of northeast Atlanta has recently secured a property in a rapidly developing area. Pastor Karl Suhr announced that organization had been set for Sept. 21.

REDEEMER CHURCH, Macon, has purchased a new parsonage for Pastor Hugh E. Baumgartner, Jr., and his family. The congregation is watching progress of its new church building.

THE 25TH ordination anniversary of Dr. Raymond D. Wood was observed by Ascension Church, Savannah, this summer. Pastor Wood, archivist and member of the executive committee of the Georgia-Alabama Synod, received the thanks of the church for his effective ministry, a new car as token of the congregation's love. Ascension celebrated its 215th birthday in April and honored 175 persons for over 50 years of membership in the church.



Dr. Wood

"A WONDERFUL WEEK for the Master" was the comment of Pastor G. S. Derrick, Bethel parish, as he described the Springfield, Ga., area evangelism mission held during the middle of the summer. It was the first rural mission conducted in the area. Nine congregations with 790 members and three pastors took part. Average evening attendance was 690—nearly 87 per cent of the membership.

BILLBOARDS told the story that "Christ Loves You Too" in the Atlanta area evangelism mission Sept. 16-21.

Radio and TV coverage included telecast of a morning service at Redeemer Church, Atlanta, Robert E. Lee, pastor. The "Call to Worship" radio program invited the community to participate. In addition to publicity and ads in the *Atlanta Journal* and *Atlanta Constitution,* promotion was given through seven weekly papers and five radio stations. Marietta and Elberton also received excellent coverage in their local papers. Dr. Robert P. Roth, professor at Southern Seminary, was Bible teacher in the mission to pastors.

Nine congregations of the Savannah area mission held their first briefing session, Sept. 13. The mission will begin Dec. 2.

CHURCH WOMEN of the Georgia-Alabama Synod will meet at Ascension Church, Savannah, Oct. 23-25. Mrs. E. P. Eyler is president of the synodical group. Featured speakers include: Dr. Nona M. Diehl, Dr. Robert W. Stackel, and Miss Elizabeth Huddle, furloughed missionary from Japan.

PERSONALITIES: Pastor L. L. Swygert was installed at Redeemer Church, Wilmington Island, Ga., by Synod President Fritz . . . Charles Easley was installed at Our Saviour's Church, Albany, Ga. . . . Lewis G. Van Gorder became director of Christian education at Redeemer Church, Atlanta.

A special session of the Georgia-Alabama Synod has been called for Sept. 26 at St. John's Church, Atlanta, to authorize application of Newberry College for a $400,000 FHA loan needed to erect a wing to the women's dormitory and a student building. A record enrollment of over 200 freshmen requires expanded facilities.

Teachers' Unions Asked to Merge

FOUR ATLANTA TEACHERS' UNIONS (two white and two Negro) were given until Dec. 31, 1957, to either integrate racially or face expulsion from the American Federation of Teachers. Roger H. Derthick, president of Atlanta Local 89, fourth largest in the national organization, replied that "if the American Federation of Teachers ousts us, we can stand on our own."

Another leader said: "If and when there is a change in the organization of the schools in our community, the Fulton County Teachers' Association will adjust to accomplish the most good for the teachers and pupils of the system."

ATTENDANCE at the Georgia-Alabama Synod Luther League convention stood at 158 as delegates and visitors assembled at the Rock Eagle State 4-H Club Camp near Eatonton, Ga.

Re-elected officers are: Robert Freyermuth, president; Derman A. Sox, Jr., vice president; Margaret Marth, recording secretary; Donna Heine, corresponding secretary; Fred Ohsiek, treasurer.

Dr. J. A. Keisler, Jr., regional evangelism director, presented the church's 1956-57 emphasis in workshops, and Synod President C. E. Fritz spoke at the candlelight installation service.

St. Timothy's, Forest Park, Ga., dedicated a house-chapel Sept. 9. Dr. Russell J. Crouse is the pastor . . . St. Luke's, Macon, Ga., dedicated a chapel Aug. 19. Pastor William Hartman also serves Faith mission at Warner Robbins, Ga.

CARIBBEAN

Pastors, Missionary Honored for Long-Time Church Service

By FRANCISCO MOLINA

PUERTO RICO—Three Puerto Rico pastors and a missionary reached the thirty-year mark in full-time service to the Lutheran church this summer and were honored last month at St. Paul's Church, Puerta de Tierra.

Two of them, Pastor G. E. Marrero of St. Peter's Church, Toa Baja, and Pastor Sergio Cobian of Holy Trinity Church, Bayamón, had been lay preachers for many years before being ordained in 1926. Pastor Marrero, senior pastor in the Caribbean Synod, had been a lay missionary for 15 years, Pastor Cobian for 10 years, before becoming ordained ministers. Both men are nearing retirement age.

Pastor Eduardo Roig served most of his 30 years in the ministry at Good Shepherd Church which he founded in 1932. Miss Rosario Ojeda, the missionary whose anniversary was observed, has worked at Zion Church, Bayamón, ever since she began serving the church full time.

Pastor Evaristo Falcó acted as liturgist and master of ceremonies. Pastor Francisco Molina preached.

WOMEN of the Church in the Puerto Rico Conference convened at St. Paul's Church, Puerta de Tierra, in July. Action was taken "to stimulate sound and constructive reading" and to give help to a local institution of mercy.

Mrs. Sara Rodríguez was elected president; Mrs. Adolfina Puig, vice president; Mrs. Esperanza Santiago, treasurer and secretary.

MEN OF the Puerto Rico Conference met in July at Bayamón and decided against the organization of a synodical brotherhood at

(Continued on page 40)

Fishing in August

TROUT FISHING had always been his passion. On his vacation he could spend hours and days casting along the swift waters of a Pennsylvania mountain stream. And now, with vacation being the rule rather than the exception . . .

The Rev. William F. Steck set out to go trout fishing one August morning as he had done so many times before. The area around Eagles Mere, summer resort in the North Pennsylvania mountains, was familiar to the Lutheran minister who had once been a pastor in nearby Muncy.

It was a beautiful day, and the trout were co-operative. The Rev. Mr. Steck would cast and the trout would bite. Many a fish was thrown back into the water as the legal maximum of the catch was reached. But the excitement of the fisherman persisted.

The afternoon went by and evening came and the trout were still biting. The Rev. Mr. Steck continued to walk up the mountain, stopping, casting, throwing back the catch. Then it was night, and Pastor Steck knew that he would not be able to return to his cabin in Eagles Mere.

He was undismayed. Versed in the arts of the woodsmen, he knew how to build a fire and spend a night in the wild. In fact, he enjoyed the experience. He gathered dry wood, made the fire, dried his wet clothes and settled down for a restful night.

The people in Eagles Mere spent a less restful night. They knew that the minister had not returned to his cabin and sounded the alarm. Search parties were organized. Flaming torches lighted the woods as groups penetrated deeper into the forest. There was shouting and mounting fear.

The Rev. Mr. Steck saw the light of the torches from his vantage point high on the mountain, he heard the shouts and tried to answer them. But his voice did not carry far enough.

He suspected that the search was on for him. And yet—they knew in the valley that he was experienced—in woodmancraft and as a fisherman. Why should they be concerned?

The first rays of the sun came over the hills, and the Rev. Mr. Steck rekindled the fire, gathered his belongings, warmed his cold hands and feet and returned to Eagles Mere. As they saw him coming down the path, people gathered around excitedly. Somebody rang the bell at the fire station. There was shouting and laughing and general relief.

The Rev. Mr. Steck was grateful, a bit flustered, and a bit disappointed. Why all this excitement only because a man had spent a night in the woods?

He went home, sat down at the table and wrote a note of thanks to all the people of Eagles Mere who had taken pains in trying to bring help where no help was needed. Then he posted the note at the post office door.

And then, with a sigh of relief, the Rev. Mr. Steck went for a stroll through the woods. He had his fishing gear with him, just in case . . . After all, he thought, summer is vacation time, and he had earned some vacation in his many years of service. The Rev. Mr. Steck is 90.

CARTHAGE COLLEGE announced substantial increases of faculty salaries last month. The total $24,800 annual raise will be paid mainly out of general operating funds, with a small portion coming from the recent $112,700 Ford Foundation gift. Average Carthage salary this year will be $4,550. Further raises are planned for the future.

HARTWICK COLLEGE received 1,000 books as gift to its library from a former board member, Dr. Walter Krumwiede, who retired recently as pastor of St. John's Church, Canajoharie, N. Y.

CAMPUS BRIEFS

WAGNER COLLEGE broke ground for its men's dormitory-dining hall this month. The $1,250,000 four-story building will be ready next fall. It has room for 206 men, the dining hall accommodates 575.

NEWBERRY COLLEGE, preparing for a record enrollment this fall has converted two houses formerly used by faculty members as dormitories for girls. Other major renovation jobs have been completed during the summer. The college, observing its centennial this year, is making plans for further expansion projects. They include a dormitory for girls and a student union building housing a cafeteria for over 400.

Crosscountry

THE MASTER OF CEREMONIES stood on the platform beside the guest of honor and asked the president of the church council to step forward. Nobody moved. There was a moment of awkward silence. The master of ceremonies looked around, then said in a pleading voice: "Is there anybody else present who can speak for the church council?"

Councilman Gilberto Graciani stepped forward. He had an address and a present for the guest of honor whose 30th anniversary in the ministry was being observed.

The address delivered and Mr. Graciani back in his seat, the guest of honor, Pastor Eduardo Roig of Good Shepherd Church, Santurce, Puerto Rico, explained why the council president had not answered the call. "He couldn't give me the present," Pastor Roig said. "According to the constitution of our congregation, I am president of the church council."

CHICKENS, CATS, DOGS, goats, doves and pigs were rounded up in Seattle, Wash., in mid-July and herded to a 22-foot "ark" in front of the Thomas Hunt Morgan School. Noah (Pastor Olin S. Nordsletten) had members of Prince of Peace congregation help build the ark near the school where services are being held until the new church building is completed. Pastor Nordsletten said that he did not expect a flood, but he just wanted to dramatize the story of Noah for children of the congregation.

EMERSON, NEB., has two ULC churches, and there was a wedding in each of them one Sunday in June. Six couples from out-of-town were seated in St. Paul's Church.

Just before the ceremony started, three of the couples got up and walked out, realizing they were at the wrong church.

The other three couples sat through the ceremony, congratulated the bridal party, went to the church basement, picked up the gifts they had brought, and proceeded to St. Luke's Church. They, also, were at the wrong church, but hadn't realized it until they saw the bride march down the aisle.

The first name of both brides was Carol.

CARIBBEAN . . .

(Continued from page 37)

present. They named a committee of 12, under the chairmanship of Mr. Agustín Dávila, of Zion Church, "to strengthen the existing local brotherhoods and stimulate the organization of brotherhoods in congregations without them."

LUTHER LEAGUERS of the Caribbean Synod held their retreat July 13-15 at Yuquiyú Camp, Luquillo, P. R. Attendance totaled more than 50 young people, including five from Christiansted Luther League, in St. Croix. The five-point program of the Luther League of America was discussed. Luther League President Raquel Agosto conducted the retreat.

PLANS are under way to build a temporary shelter for 200 people on the synodical camp grounds at El Dorado, P. R.

KINGSHILL CHURCH, St. Croix, V. I., which houses the smallest congregation in the Caribbean Synod, was rededicated Aug. 26, after extensive repairs. Built in 1912 by Danish authorities, the church still has the Danish cemetery in its backyard. Synod President Eduardo Roig officiated.

REPORTS of excellent success come from Frederick Church, St. Thomas, at the close of the second year of its day school under the direction of Mrs. James Amos. Plans are underway for further expansion.

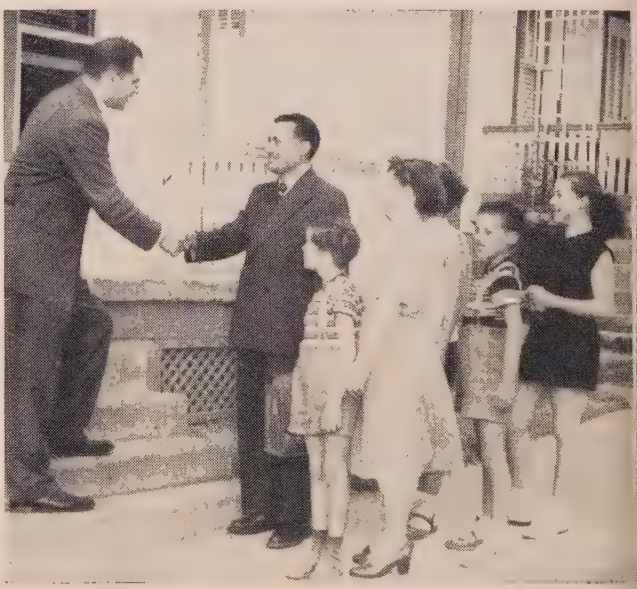
A Boy Scout troop, sponsored by Frederick Church (Mr. Fred Esanason, scoutmaster), is the largest (60 boys) and most active in St. Thomas.

MARYLAND

Hagerstown Church Is Host to Refugees from Germany

By WILSON P. ARD

HAGERSTOWN—Six European refugees discovered last month that although they have language problems in Hagerstown, it is a friendly city. Mr. and Mrs. Robert Kwant and four children, Irene 14, Greta 13, Waldemar 11, and Helmut 10, are being sponsored by the Brotherhood of Christ Lutheran Church, Pastor R. Richard Summer.



WELCOME TO HAGERSTOWN
Pastor Summer and the Kwants

In preparation for the arrival of the Kwant family, men of the church painted the interior of the home provided for the newcomers. Members of the parish donated furniture, kitchen utensils, refrigerator, washing machine, draperies, and linens.

Stocked cupboards and refrigerator awaited the arrival of the Kwants from their former home in Kleinlangheim, Ger-

many. Mr. Kwant, a carpenter, is employed by a Hagerstown contractor.

TV IN HAGERSTOWN SCHOOLS

TELEVISION will be used this year in teaching the elementary and secondary grades in the public schools of Hagerstown. This is the first closed circuit TV project for direct instruction in the United States, and is implemented by the Ford Foundation and the Radio Electronics Television Manufacturers Association.

Instruction will be given in social studies, arithmetic, general science, geometry, history and English. Sufficient TV sets will be provided so that no child will be more than 15 feet from a viewing set. No pupil will receive more than one hour of TV instruction a day.

INSTALLATION of the Rev. Carl J. Frederick as assistant to Pastor L. Boyd Hamm at St. John's Church, Hagerstown, was set for Sept. 16 . . . The Rev. Henry K. Brown was installed as pastor of the Woodbine parish by Synod President J. Frank Fife and the Rev. Howard F. Reisz, synodical director of Christian education . . . Mr. Harold Y. Sandy, of Gettysburg Seminary, will serve for the next twelve months as student assistant pastor in Trinity Church, Hagerstown . . . St. John's Church, Thurmont, has named the Rev. Charles H. Corbett to be pastor emeritus following his resignation Oct. 31.

HOMECOMING SERVICES at St. Luke's Church, Point of Rocks, Pastor Gordon C. Hite, brought to the church Synod President Fife, Dr. William A. Wade, and former Pastor A. Roger Gobbel, student pastor at the University of Illinois.

EIGHTY YOUNG PEOPLE gathered on the lawn of St. Paul's Church, Clear Spring, Pastor Raymond M. Miller, to assist the youth group of the Waynesboro (Pa.) church in organizing a Luther League. Pastors Miller and Eugene A. Gardner, assistant at Waynesboro, advised the young people on organizational procedure.

LIFE SCOUT WILLIAM SLOOK, Trinity Church, Hagerstown, received the "Pro Deo et Patria Award" granted by the National Lutheran Committee on Scouting. His special project was an essay on Martin Luther.

ST. BENJAMIN'S CHURCH, Salem parish, has received a bequest of $15,144 from the late Arthur P. Reese, who was not a member of the congregation.

TEXAS-LOUISIANA

Congregations Help Missions Build Chapels, Parsonages

By JAMES F. VORKOPER

AUSTIN—Building programs for missions got help this summer when Synod President Royal E. Lesher asked congregations to assist them by granting short-term loans.

Among the first to reply was St. Mark's Church, Cuero, which placed a $24,000 mortgage on its property to help the Victoria mission build a first unit. St. Mark's Church, Corpus Christi, made $4,000 available. Members of Grace Church, Houston, put up $4,000. Other offers of financial help continue to arrive at the synod president's office.

Not all missions depended on synod or board help to complete building projects. Trinity Church, New Iberia, La., built a chapel relying on its members alone. It was dedicated Aug. 12 by Pastor Clayton Sugg.

The synod's construction superintendent, C. H. Warner, has several projects underway. He completed a house chapel for Salem Church, Houston, which was dedicated by Synod Vice President N. H. Kern and Pastor Myron Blackman on Aug. 19, and is building a first unit for Our Saviour's Church, Victoria, and a house chapel in Fort Worth.

Five acres were bought for St. Luke's mission, Richardson, which, meeting in improvised quarters for the first time, had an attendance of 56 at the service, 38 in Sunday school. Pastor Jack Lundin reported that 21 adults signed the charter list by Aug.

TEXAS-LOUISIANA . . .

5. This mission is receiving help from First United Church, Dallas, and Reformation Church, Garland.

Property was bought by St. Timothy's Church, Corpus Christi . . . St. Paul's Church, Lake Charles, La., made a first step towards ownership by buying chairs for a future church. A fund-raising program is underway for a first unit. The area in which the church may be located is being surveyed.

A newly constructed parsonage was occupied by the Rev. Stephen F. Schullery who is developing a third congregation in Corpus Christi . . . Trinity Church, Victoria, began construction of a $285,000 church and educational building in July.

OUR SAVIOUR'S mission in Tyler, which had an average attendance of 60 at services through the summer, closed the charter list at the beginning of this month. Early in August, 72 had signed. The mission is meeting in a VFW hall.

St. Mark's Church, Corpus Christi, became self-supporting this summer. Membership stands at 527 baptized, 334 confirmed.

St. Andrew's Church, Weesatche, has remodeled the front of the church to make room for organ and choir . . . Grace Church, Houston, which is conducting a vigorous evangelism program for all newcomers in the area, is looking for a new parsonage near the church.

NEW SENIOR chaplain at Naval Air Station, Corpus Christi, is the Rev. John M. Kleckner, member of the Ministerium of Pennsylvania . . . A bell tower was dedicated at Camp Lutherhill by Pastor Harold Muffley of Ander. It was built by former members of the Kilgore congregation in memory of the late Alton Lee Jank.

CONRAD E. BRODEN, long-time member of the Texas-Louisiana Synod and a former president of the state Brotherhood, died Aug. 1 at the age of 56 in Raymondville. The funeral service was conducted at St. James' Church, Houston, by Pastors D. I. Dolton and Edward Wagner.

MICHIGAN

Racial Integration Attempt Studied in Detroit Church

By CLYDE G. STEELE

DETROIT—Christ Church has been selected by the Detroit committee on community relations to be a visiting place in the *Friendship Tours* of workshops in human relations.

The church was chosen because of its location in a transient neighborhood, and in recognition of the efforts of the congregation to meet the needs of a mixed community.

More than thirty persons have already visited the Sunday school and worship services to observe the work being done in racial integration. Dr. Luther Slifer is pastor.

Resurrection Church, Detroit, has added

Richardson mission with Pastor Lundin at first service

Miss Audrey Nelson as parish worker to its staff. She is a graduate of Carthage College, has worked at Chicago Seminary and St. Luke's Church, Chicago, in the past.

More than 14,000 Lutherans occupied reserved seats for the "Lutheran Night at Briggs Stadium" Aug. 10 to honor the Tigers baseball team, and in particular its seven Lutherans, and radio and TV broadcaster, Mell Ott, who is also a Lutheran.

In an impressive pre-game ceremony Bibles and portable television sets were presented to Al Aber, Jim Brideweser, Billy Hoeft, Harvey Kuenn, Duke Maas, Jack Phillips, Bob Wilson, and Mel Ott. Other members of the team received savings bonds.

At the end of the ceremony Harvey Kuenn presented a check in the name of the players to be used at the Wayne University Student Center.

Installations and resignations: The Rev. William LaFountain was installed as pastor of Ascension Church, Pontiac, July 8. Mission Developer Robert West was installed at Church of the Triumphant Cross, Detroit, June 3. Mission Developer William Buehner was installed at Atonement, Detroit, June 17. Mission Developer Robert Starkey was installed at Gethsemane, Grand Rapids, June 10.

August installations included those of the Rev. Kenneth Ferguson at St. Stephen's, Lansing, and of the Rev. Karl Kaltreider at Our Saviour's in Saginaw.

The Rev. Robert L. Hamilton of Grace Church, Conneaut, Ohio, accepted the call to Christ the Redeemer Church, Adrian. The Rev. Ronald Fuller, who developed the mission, moves to Birmingham to develop a congregation in that area.

The Rev. Kenneth W. Johnson, pastor of First Church, South Haven, has resigned to engage in graduate study at George Washington University. The Rev. Armin G. Weng, Jr., resigned as pastor of St. Luke's, Muskegon, to accept the call to Lena, Ill.

Synod has leased office space for synodical headquarters, formerly located in the president's home.

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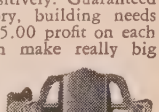

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NEW JERSEY

Evangelism Mission Series Begins this Month in Synod

By RALPH I. SHOCKEY

TRENTON—First evangelism mission in the New Jersey Synod opened with a leadership rally for 15 participating churches in Grace Church, Somers Point, Sept. 16. Dr. William Moyer, pastor of Holy Communion Church, Philadelphia, spoke to 600 workers at the afternoon session.

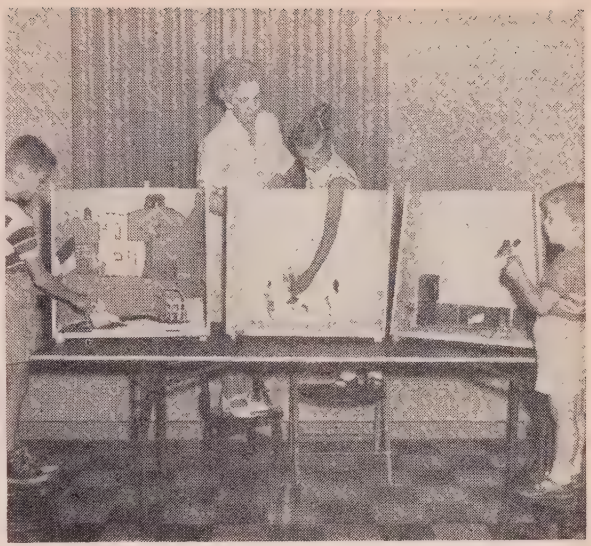
A pre-mission telephone survey by 400 members of Grace Church, Somers Point, revealed 150 prospective members. The entire community was canvassed by calling each subscriber in the phone directory with certain "stock" questions so as to determine the religious affiliation of the individual.

One of the post-mission plans for the Atlantic City area includes formation of a Lutheran pastoral association of the seashore area, consisting of 16 pastors from Lakewood to Cape May.

SECOND evangelism mission will start in the Jersey City area Sept. 30, with 45 congregations participating in four sections of the Northern Conference. Hudson County pastors and laymen will meet in St. Trinitatis Church, Jersey City, with Dr. Edwin H. Knudten speaking. Upper Bergen workers will gather in Good Shepherd Church, Glen Rock, to hear Dr. Robert Stackel, ULC evangelism director. The Bergen County group will assemble in St. Paul's Church, Teaneck, to hear Dr. Franklin Koch, executive secretary of the Board of Social Missions. Leaders of Essex County will rally in St. John's Church, Newark, and will hear Dr. George R. Harkins, assistant to the president of the ULCA.

More than 1,000 workers are expected to attend the regional rallies as the mission gets under way among the 21,000 confirmed members of the area. Pre-mission survey work was done in St. John's, Jersey City; Saviour, Cresskill; Good Shepherd, Glen Rock; Redeemer, Maywood; Redeemer, Jersey City; and St. John's, Rutherford.

THEME of the vacation Bible school at St. Paul's Church, Teaneck, N. J., was "the Bible and the Home." Children made pictures to dramatize it, exhibited their works proudly at closing exercises when panels led by teachers discussed the topic. "Diaramas" proved most popular form of pictorial presentation. Registration at St. Paul's two-week church school session was 30 per cent higher than 1955, average daily attendance was 92 per cent. Dean of school was Mrs. Charles Campbell. The pastor of St. Paul's is the Rev. George W. De Lawter.



Bible school display at St. Paul's, Teaneck

ST. JAMES' CHURCH, Folsom, organized 1848, has not had a pastor for 25 years. But this summer, Mt. Airy Seminarian Robert R. Stroll was assigned to conduct a survey of the area and hold services. The largest attendance in the history of the congregation was present on Aug. 26, when 113 filled the historic edifice for a communion service. The Rev. George T. Miller, president of the Southern Conference, baptized eight children and adults, and received nine adult members.

A firm policy on funerals for members of Holy Trinity Church, Brant Beach, has been adopted by the Rev. William Luger. Pastor Luger has declared that "since the funeral service is an act of the church, all local funerals conducted by myself shall be held in the church sanctuary only and in accordance with proper church practices. This latter statement means in particular—with the casket closed."

A NEW PARSONAGE for the synod secretary of parish education and home missions, the Rev. Godfrey Alberti, was dedicated Aug. 5, and became the second official synodical residence.

A PROGRAM for older people will be discussed by the three conferences of synod at their fall conventions.

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INDIANA

Lutherwald Enrollment Tops Previous Records

By WILLIAM L. PIFER

FORT WAYNE—Indiana Synod's Camp Lutherwald on South Twin Lake, Howe, closed its season with record-breaking enrollments. Camping periods, divided into three groups—junior, intermediate and senior—attracted 485 youngsters.

Additional periods were set aside for Lutheran women, Brotherhood, Luther League, Lutheran students, and the meeting of the synod's major boards and committees.

The camp board, meeting near the close of the season, discussed further improvements. The need for a new road entrance and dining-hall facilities was given priority.

Pastors and laymen devoted a week of their summer to aid in the development of the program. Director Donald M. Dow selected high school and college students as staff members.

SYNOD'S MUSIC CONFERENCE, held in August at Trinity Church, Fort Wayne, was attended by over 70 organists, choir directors, and pastors. Dr. George Y. Wilson, associate professor of organ and theory at Indiana University, lectured on "Music in the Small Church." An opening organ recital with trumpet and flute showed the use of wind instruments in church music.

Adult and junior choir rehearsals were witnessed by the group. Tours of the new educational wing and children's chapel of Trinity Church and of the new Presbyterian church were arranged. A recital of vocal and organ music particularly suited for weddings was presented.

Richard A. Carlson, minister of music at Trinity and chairman of the synod committee on music and worship, conducted the conference.

FIRST MEETING of the Fort Wayne area evangelism mission to be conducted in December was held at St. Luke's Church, Aug. 26. The Rev. Vernon Hess, regional evangelism director, outlined the plans.

Nearly one hundred people, representing 7 congregations, including two from Ohio, ere present. The area includes 37 congre-ations with a total confirmed membership f 10,000.

The Rev. J. Luther Seng, pastor of St. uke's Church, Fort Wayne, has been ap-ointed area chairman. Dr. Allan Hauck, astor of St. Mark's Church, Auburn, Ind., secretary.

DEDICATION of a parish hall on Sept. 9 arked the 110th anniversary of St. Peter's hurch, Camden, Ind. The Rev. Lewis C. Vestenbarger is pastor. Synod President Valter M. Wick preached.

THE THIRD NEW MISSION of 1956 will be rganized Sept. 23 at Crawfordsville, Ind. hrist Church, under the guidance of the ev. John G. Frank, will have a charter iembership of 75.

TWO INDIANA CONGREGATIONS will move the near future. Holy Trinity, Muncie, he Rev. Frank Stevenson, voted to leave s present location occupied for nearly 70 ears and to move to a new development f the outlying area of Muncie. The con-regation hopes to erect a building on the ew property within two or three years.

Christ Church, Evansville, decided on ug. 15 to move their church to a more uitable area. This mission congregation is urrently without a pastor.

INSTALLATION of the Rev. Paul E. Keck s pastor of the newly organized St. James' hurch, New Haven, Ind., was conducted ug. 12 by the Rev. Robert Heine, vice resident of the synod. Pastor Keck was ission developer of the congregation.

MEN of the Pleasant View Church, Indian-polis, donated over 100 hours of labor to y new sidewalks . . . Members of Bethany hurch, Indianapolis, honored Mr. Oliver . C. Fetta, 75, who has been teaching unday school classes for half a century. ince 1945 Mr. Fetta has practiced law, ught his Bible classes and attended church nder a handicap. He lost his eyesight and ffered a hip injury in an auto accident hile returning from a meeting of the In-ana Synod.

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All former staff members, volunteers, participants, and friends are invited to share in fellowship and worship.

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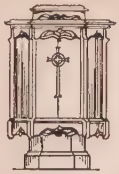

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SYNOD CONVENTION

The Evangelical Lutheran Synod of South Carolina will meet in special session at St. Paul's Church, Bull and Blanding Sts., Columbia, S. C., on Thursday, Sept. 27, 1956, at 10:30 A.M. to act upon the request for approval of loans from the government for the erection of buildings at Newberry College; for the reception of new congregations; and for any other business needing attention.

— CHANGES OF PASTORATE —

CENTRAL PENNSYLVANIA

BLUEHDORN, OTTO E. From Curwensville-New Millport parish. Retirement.

WARTBURG

ENGEL, KENWOOD K. From St. Paul's Church, Lyons, Wis. To Good Shepherd Church, Chicago.

NORTHWEST

MYERS, DONOVAN A. From First English Church, Cannon Falls, Minn. To Bethlehem Church, Billings, Mont.

SANDNESS, TREVOR J. From Epiphany Church, Minneapolis. To Atonement Church, Beloit, Wis.

PACIFIC

JEFFERS, VERN. From Epiphany Church, Portland, Ore. To Navy chaplaincy.

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DECEASED

THE REV. B. WALTHER PFEIL, pastor Emanuel Church, Hudson, N. Y., died ug. 26. He was 68 years old.

Born in Reichenbrand-Chemnitz, Ger- any, Pastor Pfeil came to the United States 1913 and graduated from Lutheran Semi- ary, Selinsgrove, Pa., a year later. He had ready completed theological studies in ermany.

He served parishes at St. Paul's, Hawley, a.; St. Luke's, Greeley, Pa.; St. Mark's, ackawaxen, Pa.; St. Jacobi, Shohola, Pa.; . Paul's, Carbondale, and Zion, Arlington, a.; Evangelical Church, Airmont, N. Y.; mmanuel, Webster, Mass.; St. John's, hent, N. Y.; Immanuel, Harlemville, . Y.; and Emanuel Church, Hudson. He as active in directing the displaced persons ogram of the National Lutheran Council the Hudson valley.

Pastor Pfeil is survived by two daughters, mma Marie Dietl and Margarete Louise, id a son, Bernhard Heinrich.

Funeral services were conducted in manuel Church, Hudson, by Pastors Arthur . Schroeder, Penn Yan, N. Y., and Adam hreiber, Poughkeepsie, N. Y., and by stern Conference President Clayton Van eusen. Burial was at Cedar Park Ceme- ry, Hudson.

THE REV. PAUL D. WITMAN, 77, a tired ULC minister, died Aug. 20 in oylestown, Pa.

Pastor Witman was born in Landingville, ., and was a graduate of Gettysburg Col- ge and Seminary. Ordained in 1905, he rved Betheden Church, Philadelphia, the nnville, Pa., parish, and St. James' Church, banon, Pa. A military chaplain in World ar I, he later became chaplain of Penn- rst State School in Royersford, Pa., and rved the institution for a period of 28 ars.

He is survived by his wife, the former nnie Shepherd; two sons, Shepherd and race; and two grandchildren.

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In conclusion . . . . . .

TONS OF PAPERS have poured across my office desk in eight years. But amid the constant clutter I've always had room on the desk for a small picture of Bishop Lajos Ordass. It's well to be constantly reminded that there are people like him.

Eight years ago this month he went to prison because he refused to compromise with the Red government in Hungary. It's splendid to be able to report (*see page 12*) that his suffering and loneliness now seem to be clearing up.

THERE IS A big question as to what a man ought to do when he is put in an impossible situation. Is it always best to stand head up, unflinching, and take whatever punishment that comes? Or can you tell yourself that by realistic adjustment to your situation you may save something? Friends of Bishop Ordass urged him to compromise with the Reds, give a loyalty oath, to be free to continue his work to some extent.

What might have happened if Luther had tried to compromise with the emperor in 1521 instead of saying, "Here I stand"? What, also, might have happened to the Reformation if, a few days later, some of the emperor's soldiers had caught Luther and slashed their swords through his throat? Could others have provided the great leadership which was so urgently needed at that time?

If you straddle on an important question merely for the sake of making things easier for yourself, of course you belong among the great multitude of folks who aren't cut out to be heroes. Or you may take a strong stand which means suffering, knowing that God will be with you. That's all right too, if you happen to be such a person as Dietrich Bonhoeffer or Paul Schneider who died in Nazi prisons but managed before they died to send out flaming words of faith which have added greatly to the world's wealth.

But to be cut down in silence, with your work undone, may be too expensive. There are men in eastern Europe who have chosen to compromise so as to be allowed to go on with their work. That too may be God's will. It is a dangerous undertaking, because it's hard to know whether you yield too soon or too much.

Perhaps there have to be a variety of answers, according to varying situations, and according to the grace God gives us. But how fortunate we are to know a man such as Bishop Ordass who has faced supreme danger without any surrender, and yet has survived to take up his work once more.

THESE CIRCUMSTANCES in which men risk death to be Christians may seem far away from our quiet American scene. All we have to do, perhaps, is decide on a rainy Sunday morning whether it's too wet to go to church.

But moments do come when we must make decisions. They may not be dramatic, and they may be hard to recognize. The choice to make is whether we are going to follow the way that won't get us into any trouble or require any sacrifice of us, or take the consequences of standing firm for something important.

Maybe we take a drastic stand on some question which we think is an urgent matter of conscience when in reality we're merely making nuisances of ourselves by being stubborn. But Jesus was surely talking to all of us when he said, "Take up your cross and follow me." It takes a lot of common sense to know when the time has come.

—ELSON RUFF

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by Martin J. Heinecken

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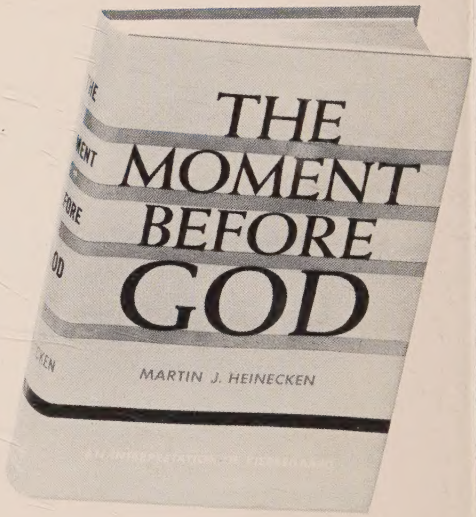

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